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THE GOSPEL TO EVERY CREATURE."



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*At present in this country.

NOTE.—Letters addressed to our missionaries in China and Japan should be endorsed *via* San Francisco. Those to Africa *via* England.

The Postage to each of our missions is *five cents*, except to Mexico, which is *two cents*.

The Mission Journal.

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Foreign Department.

A STATEMENT.

In severing my very brief connection with THE MISSION JOURNAL and Foreign Mission Board, some statement seems appropriate as to the causes which have led to the step. To put it all in very few words the cause is the only one which should influence a worker to change his field, viz., a clear and even peremptory call of God. Last summer in order to accept the call of the Board I declined a call to a church within a few miles of that from which the last call has come. This second call from the same quarter, under circumstances which seem peculiarly and even strikingly providential, leave me little, if any, room for doubt as to duty. Other circumstances which I need not here enter into, have constrained me to re-enter the pastorate. My new field offers unusual opportunities for promoting Foreign Mission work, the cause ever dear to my heart. My connection with the Board has served to deepen my love for world-wide evangelization, and as God gives me opportunity I shall never cease to do my best to promote this great interest, which I believe lies next to the heart of Christ. My pen and my tongue shall not neglect this greatest of themes; and I shall hope from time to time to contribute to the columns of THE MISSION JOURNAL.

The Journal ought to have the united support of the entire denomination in the South. It can be made all that the most ambitious can hope for it, provided only that it receives the support such a journal ought to have.

I have never been associated with a more devoted and earnest body of men than the Foreign Mission Board. They give their time, their thought and energies to an extraordinary degree to this great work. Multitudes of questions arise which demand time and thought, and questions which could not be disposed of save through such combined effort and wisdom. The denomination

realizes but slightly the vast amount of labor required and gladly given by the members of the Foreign Mission Board. Let every Southern Baptist rally to the support of Brother Willingham, the earnest and consecrated corresponding secretary; let him have the hearty co-operation of the pastors and churches, and the cause will go forward rapidly and triumphantly. E. Y. MULLINS.

WEEK OF PRAYER.

Never before in its history have the Southern Baptists been so much in debt for their foreign mission work, and this too after the Board has materially cut down expenses. Our people are not giving as last year, or the year before. For reasons which we might discuss, but will not, they are not helping as they should this work of the Lord. To raise every dollar needed would be a small matter if one preacher in ten and one church-member in ten would do their duty. It seems that all efforts to arouse the churches have been ineffective. Let us call on our God to help us, to show us our duty and give us hearts to perform the same.

He has heard His people in the past. Let us call to Him. While we earnestly pray daily let us unite in prayer the week from Sunday, March 29th, to Sunday April 5th. We can do this in our churches, or homes, or offices, or in fields and forests. Surely God will hear if we call to Him in faith. Let us pray Him to help us remove all obstacles to the advancement of His Kingdom.

The churches in Richmond have arranged to meet and hold prayer daily during the week named. Prayer-meetings will be held in the Foreign Mission rooms. The missionaries are writing that they will unite with us.

God has graciously blessed our missions. He has blessed us in the home land. He can show us now our duty; let us wait before Him. Oh, for His Spirit to come upon us! Come, Spirit of God, come.

HOW THE THING CAN BE DONE; OR, A PASTOR'S QUESTION AND THE ANSWER.

A pastor, whose bright eye and quick manner indicated energy and enterprise, put the following abrupt question: "Is there any way in heaven or on earth by which a Baptist church can be made to believe in missions?"

"My brother," I replied, "a Baptist church is of necessity a missionary church; what do you mean?"

"I mean," he replied, "that I preach to two Baptist churches in the country which take no more interest in missions than they take in the inhabitants (if it has any) of the planet Mars."

"But a Baptist church loses its claim to be a New Testament church in the true sense if it refuses to give to missions, for the New Testament is throughout a missionary book."

"Then my churches are not New Testament churches," replied the young pastor.

"Perhaps after all," I said, "the churches are not altogether to blame. How do you know they are opposed to missions?"

The reply was: "When I make my annual appeal for missions I get little sympathy and less money. The brethren seem to fortify themselves against my sermon and appeal, before it comes, and many stay away altogether. To me it seems a shame and a disgrace for God's people to act in this way."

I replied: "As you have asked me for an answer to your first question allow me now to give you an answer which I hope will meet your difficulty. You wish to know how a Baptist church can be made to believe in missions. Remember for a moment how they have been made to believe in immersion as the only Bible mode of baptism. Pastors have preached on baptism, and prayed about baptism, and administered baptism, and had controversies over baptism; and our denominational papers have had editorials on baptism, and communicated articles on baptism, and paragraphs on baptism, and letters on baptism, and news from the churches about baptisms, until baptism, baptism, *baptism*, is the word that has been made to ring in the Baptist heart and conscience. Our people are strong on baptism. Some of them are so strong on it, they are weak on other things. Now the fact that we are so thoroughly indoctrinated on baptism is a gratifying fact, and contains a suggestion as to how we may become indoctrinated in missions. We must preach about missions, pray about missions, write about missions. We must keep the facts about missions, and above all, the Bible doctrine of missions, and the Bible doctrine of giving for missions before our people. Doubtless you have made a mistake in preaching on missions only once a year, and that *when a collection was in view*. The people associated the subject of missions with an inward struggle against giving money. They were never permitted, by the pastor's preaching, to look at the great doctrine of missions by itself, apart from appeals for money as the command of Christ to all believers. Hence missions to them do not mean a binding duty, a glorious privilege and act of loving loyalty to Christ. In short they are not educated, indoctrinated, rooted and grounded in the Bible teaching about missions. My advice to you (and experience justifies it) is this: Let the doctrine of missions have a prominent place in your regular preaching from Sunday to Sunday. Pray for the missionaries and boards from time to time. Circulate tracts among your people quietly, which will present to

them the various mission fields. Send to the Foreign Mission Board in Richmond if you desire tracts, and you can get them free. All this when no collection is in view. Create *missionary conviction* first, then your collection will be easy. The reason so little money is raised by many appeals for missions is there is nothing to appeal to. *Conviction, conviction, conviction*, this is the first thing, the last thing and the middle thing to be kept in mind by pastors if we are ever to bring our churches up to their true measure of duty. I am no prophet nor the son of a prophet, but I make a prediction, that the pastor who sets earnestly about creating missionary conviction will rejoice in greatly enlarged collections and soon have a revived church along all lines of Christian activity. It never fails. Try it.

OUR SOUTHERN BAPTIST THEOLOGICAL SEMINARY.

It was the great pleasure of the Corresponding Secretary recently to spend in Louisville, Ky., a few days, including "Missionary Day," in the Seminary. The last lesson of Christ to his disciples was on Foreign Missions, and the Seminary is doing excellent work in pressing this great doctrine upon the hearts of all who attend there. The Seminary students are a power for Foreign Missions as we find them in the churches at home and also on the foreign fields.

Dr. Harris, who so long held the position of President of the Foreign Mission Board, has charge of the Mission Society in the Seminary and is doing grand service there.

BRAZILIAN JEWELRY.

Bro. S. L. Ginsburg, of Campos, Brazil, in the earnestness of his heart, took up a collection "to help the Board out of her difficulties." Besides twenty-five dollars in money the people gave finger-rings, ear-rings, bracelets, cuff buttons, etc., etc. He writes: "Most of these brethren and sisters here are poor, and yet they manage to gather together these little objects, with some the only piece of jewelry they possessed. If I could tell you the history of each object you would be astonished."

As the articles are here in the Mission Rooms, and we do not know just the best means to dispose of them, we have decided to make a list, with what we think a reasonable price after consulting a jeweler, and will send any article named to the first person sending money for same. If you send and the article has been bought, we will refund the money unless you direct otherwise. If anyone is not pleased with any article purchased, please return it at once.

(1) Three Brazilian coins (2,000 milreis,) \$1 each; two Bra-

zilian coins (1,000 milreis,) 50 cents each; three Brazilian coins (500 milreis), 25 cents each.

Coins for 10 cents to \$5 (in silver and gold); one 147 years old; several others over eighty years old.

(2) Gold locket, \$2; (3) scimeter breastpin, \$2.50; (4) gold broach, \$2; (5) gold medal, \$2; (6) gold cuff button, \$2; (7) gold key breastpin, \$2.50; (8) gold cuff buttons, \$4; (9) three pairs ear-rings, \$1.50 each; (10) ring, \$3; (11) ring, \$1.50; (12) silver bracelet, \$2; (13) two rings with sets, \$2 each; (14) one ring (with set out), \$2; (15) gold ear-rings, \$2.50; (16) pin, \$3; (17) carved tusk, \$1.50; (18) breastpin, \$1.50; (19) breastpin, \$2; (20) box with trinkets, \$1.50.

COLLECTIONS AND CONVICTIONS.

The collection for missionary and benevolent objects has become an institution of modern Christianity. Such collections are becoming a part of the church life everywhere. The church machinery is so constructed as to admit of the necessary public collections. In many churches, the system of collections has attained a high degree of perfection. Special gifts are recognized as fitting men to conduct the public collection for benevolent objects. In fact a part of every pastor's duty is to know how to "take a collection." The art of "taking a collection" has been developed among us until there are certain well-defined methods which are generally recognized as wisest and best. The religious machinery for taking collections has been very nearly made perfect.

And yet, in spite of perfected machinery and improved methods, what do we see? In thousands of instances we see failure, sad, ignominious failure. The collection is announced, collection cards are printed, the work is organized with a view to reaching every member, and yet the meagre returns indicate clearly that there is a radical defect somewhere. What is it?

The chief difficulty is the failure to recognize a primary principle in all religious effort. The principle is this: *Conviction always precedes right action.* The sinner's repentance follows conviction for sin. The performance of any act of duty is preceded by conviction as to that duty. When Patrick Henry made his stirring appeal to our fathers a hundred years ago to rise in arms against Great Britain, his appeal had effect, because conviction already existed in the minds of his hearers. Conviction was thus transformed into action. But the stirring appeal, the pathetic story, fails to bring large gifts for missions often because the necessary conviction had not been created beforehand by patient, prayerful exposition of the Bible teachings on missions and on giving. Con-

viction is the fruit of training, of instruction, of education. Usually the work of the evangelist is successful in proportion as the seed-sowing by the pastor was faithful before the evangelist began. The appeal of the evangelist, with its pathos and passion is made with telling effect upon people who are prepared beforehand by thorough preaching of the foundation truths of Christianity.

Now we come back to the first point. The collection for missionary purposes often fails because the necessary instruction did not precede. The congregation should be convinced of the duty of giving long before the day for the collection arrives. Then a well thought-out-plan and an earnest appeal will bear rich fruit.

HOW TO CREATE THE CONVICTION.

A pastor was asked recently how often he preached upon the subject of missions. He replied as follows: "Well, let me think; I preached on missions last Sunday, and the Sunday before that, and the Sunday before that, and the Sunday before that, and the Sunday before that—in fact I cannot think of a time when I did not preach upon the subject. I bring missions into nearly every sermon I preach. The fact is, I cannot preach the Gospel, without preaching on missions." It is the very essence of the Gospel to reach out towards the perishing about us in the world. The Sunday-school teacher can do a great work in teaching the class on missions, giving facts and information which are full of inspiration. Parents can provide mission books and periodicals in the home. They can talk about missions to their children. Pastors can make one prayer-meeting a month, or one in two months, a meeting of prayer for missions and for presenting missionary themes. He cannot preach on Sunday too frequently upon the great subject of the world's evangelization. There is a great advantage in presenting missions, at times when no collection is to be taken. At such times the minds of the people are open to conviction; whereas it frequently happens, that where missions are not mentioned until the day for the collection the prospect of the collection after the sermon closes the minds and hearts of hearers against the appeal. Let the conviction be created *first*, then let the collection be urged with all power, and abundant fruits will be the result.

MISS SARAH HALE has sent the Board another remittance from the sale of her book, "Mercedes." She gives all of the money resulting from its sale to Foreign Missions. The book is an excellent one. Write to the Baptist Book Concern, Louisville, Ky., and get a copy.

FAREWELL.

Brother Mullins bids farewell in this issue to the readers of *THE JOURNAL*. He has won many friends during his tenure of office. His loving heart and strong good sense have endeared him more and more to our people.

In leaving he promised to write for *THE JOURNAL* from time to time. Much of this issue he kindly prepared before he left. May the Master richly endue him with grace and wisdom for the great work which lies before him.

The Florence correspondent of *Evangelical Christendom* affirms that there is no book so widely spread in Italy at the present moment as the Bible; that of all books, none finds so many buyers. This is owing to the persevering and successful work pursued in this country, for now nearly forty years, by the British and Foreign Bible Society and the National Bible Society of Scotland. These societies have now spread throughout the length and breadth of the land about 3,000,000 copies of the Word of God, in whole or in part. The figures of last year's circulation are: Bibles, 7,662; Testaments, 16,926; portions, 165,085; total, 189,633. The total for 1895 was 169,937 copies; the increase, therefore, is about 20,000 copies.—*Missionary Review*.

The above clipping from the *Missionary Review of the World* sets forth the most hopeful fact in connection with mission work in Italy. When people become hungry for the Word of God it is clear evidence that the Holy Spirit is at work among them. Italy has been regarded as one of the most difficult of all papal mission fields, and in many respects it is; yet there are many evidences of the approach of a new era in Italian missions, and the most notable evidence of all is this renewed interest in the study of the Bible.

NOTES OF THE MISSIONARIES.

A cheerful, happy letter comes from Miss Sale. She has made the trip across to China, and rejoices in being able to take up the work to which she has given her life.

Cheering news comes from the North China Mission. Miss L. Moon writes that "last year has been the best in the history of the mission so far as baptisms and contributions from native Christians are concerned."

Rev. Thomas McCloy, of Canton, China, is still in Louisville, Ky., where he is studying medicine, and at the same time attending some of the lectures in the Southern Baptist Theological Seminary.

Rev. C. E. Smith expects to return to Africa soon. He will be accompanied by his brother-in-law, Brother W. P. Winn, and wife. They go without salary from the Board. Brother Winn is not a preacher, but an earnest layman, and he, with his consecrated wife, will doubtless do great good in helping on the work in Africa.

The many friends of Dr. J. H. Eager, of Florence, Italy, will be glad to hear that he expects to return home soon. He has stood by his work faithfully for long years and needs the recuperation incident to a rest at home. He hopes to get here in time for the Convention in Chattanooga.

Rev. R. E. Chambers writes that he and wife are hard at work on the language. They expect to move to Shiu Hing as soon as they can speak sufficiently well to do so. He sells tracts, books, &c., as he has opportunity. He writes, "we can manage to talk enough to get something to eat even now."

The reports from the foreign fields show a large number of baptisms for 1895. God be praised.

The North China Mission of the American Board reaches 440 cities, towns, and villages. The working force is composed of 37 missionaries and 76 native helpers, among whom are 3 ordained native pastors. The Gospel is regularly preached at 43 places. There are 27 day-schools in the mission, with an aggregate of 454 pupils. The total number of young people under instruction is 1,510. At the various dispensaries and at the Williams Hospital in Pang-Chuang the medical work has been carried on.

"A Caffre asked me once: 'Is it not true that beyond the ocean you are all God's children, and that those that are not you send here to Africa?' Another said to me: 'I hate the whites.' 'Me too?' asked I. 'No; you are not a white man; you are a *umfundisi* (missionary).'"—Inspector BUCHNER, in *Allgemeine Missions-Zeitschrift*.

A MORMON WIFE

Is the name of a recent book by Grace Wilbur Trout. It is a story which portrays in a pathetic way the cruelty and heartlessness of the Mormon system, and increases one's repugnance to that monstrosity in the West which masquerades in the name of religion. Published by E. A. Weeks & Co., Chicago.

SPOILING THE SERMON.

BY REV. E. Y. MULLINS.

[The following is the substance of an address delivered by Rev. E. Y. Mullins at the Southern Baptist Convention in Washington, D. C., in May, 1895, in connection with the report on Tithing. A great many requests came for its publication in tract form, but the absence of any manuscript and the press of other duties prevented its preparation hitherto. We now print it in the Journal. It has been published in tract form, and it can be had upon application to the Foreign Mission Board.]

WRONG AVERAGES.

I think some of the "averages" which are sometimes struck as to how our people give to missions are misleading. It will not do to say that the more than a million white Baptists of the South "average" so much per member. We must average the gifts of those who give little, and those who give much, and not put together the givers and non-givers and strike our average. As well put good and evil together and strike an average of morality, or put together light and darkness and strike an average of sunshine.

I don't insist upon tithing as the exhaustive Christian law of giving. But I do insist that those who condemn it as being "mere Judaism" are not acquainted with the history of tithing. It is far older than Judaism. It is more like the universal law of the Sabbath. Abraham gave tithes while under the promise (four hundred years before the law), and if we are to accept Paul's teaching in Galatians, the time of the promise with Abraham was a time of Gospel privilege.

The Christian law is that all of ours and ourselves belong to God. But assuredly we should adopt the tithe as the *minimum* in Christian giving. We ought to give far more sometimes, but surely Christian love will not lag behind a Jewish conscience. He who gives only a tenth of his income (on the supposition that tithing is "mere Judaism") barely escapes from the clutches of the sheriff of the law.

The trouble with most Christians is they plead the freedom of the Gospel for

A GO-AS-YOU-PLEASE BASIS

for giving to God's cause. From the first chapter of Genesis to the last of Revelation there is not to be found a go-as-you-please basis for any line of Christian duty. I advocate giving at least one-tenth of the income in the interest of order and system, as opposed to anarchy in our benevolent work. "Anarchy precedes poverty; obedience precedes prosperity." We need systematic beneficence. Some have beneficence but no system; others system and no beneficence. A millionaire gave one dollar per annum each to seven different objects at stated times. There was system but no beneficence. It was systematic selfishness. We are trying to draw

A THOUSAND HORSE-POWER TRAIN

of missions with a twenty horse-power engine of benevolence. We are giving according to the flesh, while we try to work according to the spirit.

In our missionary organization and purpose we stand on Calvary; in our giving to support the organization we do not even stand on Mt. Sinai. I do not know just where we do stand, unless it is in Egypt.

Giving God his proportion pays. Among the Jews the blasting and mildew never struck the grain field until they first struck the treasury of the Lord. Empty missionary treasuries are not the result of hard times; they are the cause of hard times. "Hitch your wagon to a star" says one. Paying God what we owe is the coupling pin by which we hitch our wagon to the sun, the moon, and the star, the winds and tides. Paying what we owe to God is better than firing cannon in the air to make

it rain, better than Paris Green to kill potato bugs, and better than all the patent remedies to kill the army worm. There was more statesmanship in that burning question of Malachi to the Jews, "will a man rob God?" than in all the financial legislation of the last Congress.

WHAT THE PASTOR CAN DO.

Some pastors are timid upon the subject of preaching about money. Some Christians have a curiously-mistaken idea that there is something antagonistic between the "Gospel" and "Money." A Gospel which leaves out the obligation to give to God of our money is no Gospel at all. The Bible abounds in teachings about giving. The pastor who preaches about giving has the Bible on his side; the Holy Spirit and Christ on his side; he has the conscience of his *converted* hearers on his side—everything on his side except the selfishness of the man who thinks preaching about money is not preaching the Gospel.

I once preached an introductory sermon at a district Association. I felt that it was an excellent opportunity to impress the great doctrine of worldwide evangelization. I dwelt upon missions as a *Baptist* doctrine—the greatest of all Baptist doctrines—and pointed out how some Baptists thundered on baptism while they whispered on missions, and were rooted and grounded on "Close communion," while they had scarcely taken hold at all on missions. In conclusion I spoke of the duty of all to give for the spread of the Gospel. After the sermon a *deacon*, prominent and influential in one of the churches, said to me: "My brother, you gave us a good sermon to-day, but

"YOU SPOILED THE SERMON

by preaching about money."

This set me to thinking. Did I spoil the sermon? If so, then a great many other things are spoiled. For example: The Bible has many things that are "spoiled." Jacob had a glorious vision of the ladder with angels ascending and descending, and heaven opened above him. But he "spoiled" the entire transaction; for immediately afterwards he vowed that he would give God one-tenth of all his income. He spoiled it by speaking of money. Moses received marvellous revelations on Mount Sinai of a system of worship for God's people; but at once he "spoiled" it by calling upon the people to give of their substance for the construction of the Tabernacle.

The prophet Malachi paints a glowing picture of a coming Messiah, and "spoils" it by turning suddenly upon the Jews and saying they had robbed God in tithes and offerings. In the same way the Wise Men "spoil" their visit to the infant Savior; for they at once offer gold, frankincense and myrrh. In like manner Jesus "spoils" the Sermon on the Mount; for in it he delivers strong teaching on the duty of giving money.

In the fifteenth chapter of First Corinthians Paul mounts up on the wings of inspired imagination and portrays to us the glories of the resurrection. Surely this is a theme which is high and spiritual, and which should not be profaned by anything gross or earthly; yet Paul "spoils" it all by saying immediately afterwards: "On the first day of the week let each one of you lay by him in store according as the Lord has prospered him." Money is the theme which he couples with the resurrection. The fact is, if it spoils a sermon when its subject is money, many of my sermons have been spoiled; the Bible is "spoiled" from beginning to end. The time has come for God's people to recognize their obligation to give to His cause—to pay their debts to God. The time has come for every pastor to instruct his church on this great theme. Not to do it is to prove recreant to our great trust as ministers of Jesus Christ.

THE MISSIONARY MOTIVE.

BY REV. R. H. GRAVES, D. D.

God influences men by appealing to a variety of motives. In persuading men to accept His salvation He appeals to our sense of duty to Him as our Creator; to our gratitude to Him as our kind and bountiful benefactor. He appeals to our fears of hell, to our hopes of heaven, and claims our love as our loving and suffering Savior.

There are many characters in the world. To some one motive appeals more strongly, and to others another; and God's whole battery of motives fails to dislodge many men from their prejudice and self-will. So in leading men to engage in Christian work God appeals to many different motives.

What should be the great motive which leads a man to engage in foreign missionary work? Here, as in other things, there may be several motives, all legitimate and of much force.

One motive is philanthropy. At one of our anniversaries some years ago I heard a sermon from one of our ablest and most thoughtful men, in which he claimed that love to our fellow-men, and a love more intensified as men were more degraded, is the great motive for foreign missions. Love for our debased and suffering fellow-men is an important motive for missionary effort. Even the physical sufferings of those without the Gospel appeal most strongly to the Christian sympathies of many; and rightly so, for the religion of Jesus prompts us to relieve human suffering. So the suffering of the women of India, from the suttee and from child-marriage, and the cruelties practiced toward helpless childhood by drowning Hindoo babies in the Ganges, and by female infanticide and foot-binding in China, touch many a sympathetic heart, and call loudly for missionaries. Thus, too, the sufferings of the sick and injured in lands unenlightened by the Gospel call for medical missionaries who may alleviate the sufferings of our sin-cursed race.

A stronger motive still, and strong in proportion as men's spiritual sense is raised above their natural sensibilities—is love for the souls of our fellow-men, who are perishing in their sins without ever having had an opportunity of hearing the Gospel. It is this thought that prompted the tender appeal:

“A million a Month in China are Dying Without God!”

When we consider the value of a human soul, with all its magnificent possibilities, with all its eternal destinies, we realize something of the importance of giving the Gospel to the millions of our fellow-men who are dying in their sins without knowing anything of the Divine remedy. The spiritual needs and eternal danger of our fellow-men is one of the strongest motives that should influence us. Especially is this so when we remember that God has some of his elect among them—hidden ones who are to be manifested by the preaching of the Gospel. This thought seems to have been a constant one with Paul, as when he says: “I endure all things for the elect's sake, that they also may obtain the salvation which is in Christ Jesus, with eternal glory.”

But is mission work merely a philanthropic enterprise? It is this, and more. It involves our love to God as well as our love to our fellow-man. The glory of God is man's highest motive. Our duty to God is the duty first insisted on in the Ten Commandments. “Men shall pray for *Him* continually,” is the language of the Psalmist with regard to King Messiah, and our Lord Himself, in His model prayer, taught us to pray not for our fellow-men directly but for God: “Thy kingdom come; Thy will be done in earth as it is in heaven.” We are to pray for men only that they

be subjects of God. The redeemed in heaven worship God and say: "Thou didst create all things, and because of Thy will they were, and were created." In God's covenant with the Son He promised: "Thou shalt see of the travail of thy soul and be satisfied."

What, then, is the great missionary motive? It is that God may be glorified; that Jesus may see the fruit of His sufferings and rejoice. It is that we may add to that throng who will fall down before the Lamb, and raise their songs unto Him who redeemed them by His blood "out of every tribe, and tongue, and people and nation."

Philanthropy is a noble motive; love for the souls of our fellowmen is the highest style of philanthropy, but love to God and the desire for His glory is the only religious motive. Philanthropy is a part of religion, but religion is not necessarily a part of philanthropy. It is religion that makes us go as missionaries.

WOMAN'S CLASS FOR BIBLE STUDY, CANTON, CHINA.

FOR THE FOREIGN MISSION JOURNAL.

During the first two weeks of September we held a woman's class for Bible study, and it surpassed our expectations and hopes. The interest shown by the women in Bible research, and in the noon meetings for more works, and in the evening meetings for prayer for the Holy Spirit's power, was surprising and gratifying.

The reason for this extra class in addition to the regular woman's class in the school were these: Many of the day-school teachers are obliged to be at their posts on Sundays as well as other days (though only the Bible is studied and explained on Sunday), and they are thus debarred from church services. It is necessary that the day-school should have this Sunday service, but we cannot expect the teachers to continually feed without being fed. Then there are a number of women who have little children, and other family cares that prevent them from attending school. They are very ignorant of the Bible, and not being able to read, cannot study alone. For these two classes we held this extra class. The attendance was forty or more, besides many coming to different lessons, not being able to spend the whole time.

Lessons on Life of Christ, and Elijah, Miracles of the Bible, God's Dwelling Places (tabernacle, temple, and our bodies), were given by Misses Whilden, McMinn, North and White, and Mrs. Greene gave lessons from the Gospel of Mark to the women who could not read at all. Miss Glover, of the International Alliance, kindly lent her assistance in a kindergarten class for the children, who came with the mothers. In the evening all attended the night session of the men's quarterly class conducted by Mr. Simmons.

The meeting on the last Saturday night was a blessed one. Testimonials of help received and spirituality imparted, of gratitude for this opportunity for study, and requests for a similar class in March, requests for prayer, and many voluntary prayers, were heard from all sides. One woman said: "I did not know the Bible tasted so good;" another, "I've received more help in this week than in a year, hearing only on Sundays." Two determined to give themselves to Christ, one of whom was baptized two Sundays ago, and we are persuaded that we shall have other fruit in the lives of the Christian women as well as in the conversion of others. One said, "To *think* that God will live in us! I never *never* knew that before. God will dwell in my heart! Isn't it *good* to know? I want to testify personally that I was specially helped to make an unconditional surrender of body, and soul, and heart to the King,

who will reign in the palace of our souls, if we will admit Him. He has visited me often before, but now is the Lord no longer a transient guest. It changes life very materially to realize this, and I am thankful that I definitely gave over to Him the keys of absolute possession on Sunday, September 14, 1895, as did also one other of the Chinese sisters. The indwelling of God, Christ, and Holy Spirit, is a holy mystery—yet so plain when the spirit brings the interpretation thereof."

I want to ask all who read this to pray specially for the March class, when we hope for a still fuller reception of the Holy Spirit, into hearts and lives. Yours in the name of Christ,

CLAUDIA J. WHITE.

EXTRACTS FROM LETTERS.

From E. N. Walne, Fukuoka, Japan :

"All of us are living in houses which are neither comfortable nor safe. They are native houses, with mud walls and paper doors and windows—very pleasant during the spring and summer months, but extremely uncomfortable during the winter. During the worst weather we stay cold all the time, in spite of all that we can do. The children wake up at night crying with cold, their hands all blue and swollen. I don't know a single missionary in the country who lives in as poor a house as the best are in our missions. We have said very little about this matter heretofore because we have thought that, in the early stages of our work, there were other considerations more important than those relating to the personal comfort of the missionaries. But we all want to live to a green old age and finish our work in Japan rather than return to America as broken-down missionaries."

We wish very much we could provide better houses for our faithful missionaries. Shall we at home live in comfort, and have those who give their lives to preach Christ in Japan suffer for want of suitable houses to live in?

From Jos. Aden, Maceio, Brazil :

"One of the seven newspapers that are published at Maceio has offered its columns for us this year. We pray that God may look graciously to us and help us make use of such an opportunity."

From R. E. Chambers, Canton, China :

"DEAR BROTHER,—Please say in the JOURNAL, and in every other way you can, that unless the friends of missionaries are more careful about prepaying postage they will "bankrupt" us or have to increase our salaries. I have had to pay two dollars and thirty-four cents "postage due," and have been here only two and a half months. When a letter is "due five cents" at the time it leaves America, we have to pay twenty cents (four times as much) at this end (excepting the difference in exchange). The postage on *all sealed* matter is five cents each *half ounce* or fraction thereof. All well. Love."

From C. W. Pruitt, Hwanghien, China :

"Dr. Hartwell and I have just closed the best meeting I was ever in, in China. It was a week of institute work. Subject: 'The Acts of the Apostles,' with most de-

lightful prayer-meetings each evening. Attendance, forty to fifty. A great impetus was given to the leading Christians in these parts. At the close of the meeting one joined our church by experience."

From W. H. Sears, Chefoo, China :

"Our work seems to be in good condition. There are a great many enquirers after the truth. We offer no money-inducement, as some of our good Christian friends might suppose. On the contrary, the Saling church has given nearly one Mexican dollar per member toward the work. As far as I have seen the Chinese Christians are more generous than our home Christians.

"One old brother (seventy-seven years old) was baptized this year. He has led a very crooked life, but there has been such a change come over him that the worst enemies of Christianity in that section are made to acknowledge its wonderful power. He does not talk much, but his life is a living sermon.

"A vegetarian—not like those of Fu Kien fame—was baptized. He tried many ways to get peace for his soul, but he said in his experience : 'Each led me farther from that true peace that cometh from God.' He was a priest ; made holy pilgrimages, ate no meat of any kind, destroyed no life, not even the tiniest insect, built bridges, helped to build and repair temples, &c.; but he says : 'I now put my trust not in the works of man, but in Him who created heaven and earth and all therein.' He is doing preaching among his old followers at his own expense."

From N. Maynard, Kokura, Japan :

"We are doing our best to accomplish the work you sent us here to do. We have many obstacles to overcome, and often feel depressed in spirit because of our unfitness for the task ; yet we do not despair, for we know who is the Captain of our salvation, and we feel that his banner floats over us here as well as in America. Indeed, God's presence has a new meaning from what we used to think when surrounded by all the helpful influences of our Christian society."

From J. H. Eager, Florence, Italy :

"We shall have five or six baptisms next Sunday, and as many more have already been received, who will be baptized later."

From W. B. Bagley, Rio, Brazil :

"We begin the new year with the blessing of the Lord. Six received for baptism in Rio since the 1st inst. All goes well. 1895 was the greatest year we've ever had in Brazil. Baptisms in South Brazil some ONE HUNDRED AND EIGHTY! and I judge there were at least *one hundred* in North Brazil! God be praised! Your letter to Dr. O. received a few days ago. Am rejoiced to hear about the gift of that Washington brother. Brother O. will write immediately.

From Miss Sarah Hale, Guadalajara, Mexico :

"Doctor Powell has just left us, after a visit of more than two weeks. For the first few days he was quite sick, and he was not strong all the time he was here ; but he preached for us eight or nine evenings, besides preaching three times on Sundays. We, the members of the church, felt that we were greatly helped by his spiritual sermons. Three persons professed to be converted. They, and one Methodist brother, asked to be received into the church. They have not yet been baptized. Doctor Powell sold several hundred Gospels in the streets while he was here."

EXTRACTS FROM FOREIGN MISSIONARY BRETHREN WHO WORK AT HOME.

From a speech of a Mississippi pastor to his church, March 8th :

"This is the quarter which we devote to Foreign Missions, and while a large number of our members have subscribed liberally (for their means) to missions, it may be that there are some of you who feel indifferent about this all-important subject. Let me say to you in all earnestness that I would much prefer that you cut down my salary than for you to cut down your contributions to Foreign Missions ; for had it not been for the mission spirit which influenced God's people in the long ago to give the blessed Gospel to the poor heathen, I would not be in this pulpit to-day, nor would you be in this house of God praising His name. Yes, cut down my salary if you will, only let the poor, perishing heathen have the bread of eternal life, and I and my family will live on less temporal bread at home."

From a letter of an earnest worker :

"One of the most serious difficulties is that our churches seem to have taken a mania for what they call systematic effort, and about as far as they have gotten is the system of making a plan. It has resulted, however, in absolutely closing the doors or pulpits in nearly all of our strongest churches, and the pastors are not taking collections, having relegated the matter to committees, and the committees doing almost nothing, and the pastors seem willing that they shall continue. At least this seems to be true in a great many cases.

"I believe in systematic effort. I believe in local organization, but I believe that any organization is absolutely worthless that does not mean action, and any plan is a curse that is not worked. Just what we are to do I cannot say."

A plan is good if used for God's glory, but poor if used for covering selfishness and covetousness. Many churches, alas ! cry system and do less than formerly. This is against God and the advancement of His kingdom.

HO, FOR THE CONVENTION !

The Southern Railroad, which makes such excellent connections and furnishes such fine accommodations, is offering tickets to the Southern Baptist Convention, in Chattanooga, from any point of its lines for one fare for the round trip.

Those who go from Maryland, Virginia and the Carolinas have the privilege of going through the beautiful scenery around Asheville, N. C. This section is known as "The Land of the Sky," and is wonderfully fine. The train passes through this section by daylight.

DR. GRAVES' Book, "Forty Years in China," takes well with the people. Send to Woodward & Co., Baltimore, and get a copy.

CHINA.**Great Things from God.**

Brother Simmons tells of an interesting meeting where his church-members talk of the great things God has done for them :

"We are very thankful that Dr. and Mrs. Graves and Brother Chambers and wife are to be with us soon. It is to be hoped that a young lady will come out soon to take Miss Hartwell's place. And then we are expecting to hear of some new ports being opened on the West river very soon. When these are opened we must enter, whether we have more missionaries or not. Our mission is the only one that has done work to amount to anything on this river, and in the Kwang Sai province. If the new ports are opened one will be U'g Chau, the principal city in the province, and the head of navigation for steamers on the West river. The Missionary Alliance have eight men and four women, who are good, earnest Christians, getting ready for work in Kwang Sai. Some two are already in the province, and four others left here to-day for the province.

"One evening during the last week of the September class the subject for the meeting was Luke 8: 39, 'Return to thine own house and show how great things God hath done unto thee.' After the leader had finished his remarks I suggested that the Lord had done great things for many of us, and that I would like for many to tell in a few words what these great things were. The leader, Brother Tse, said that he was a gambler, and that while he was receiving \$36 a month, and board that he gambled every cent of it away, and that if Christ had not saved him he would never have been able to leave America and come home. He showed much feeling while he made this statement. Brother U. said he was a gambler, an opium smoker, a wine drinker, an extortioner, an adulterer ; but

Jesus had saved him from all of these. Poor man, while he has been a preacher for years and has been freed from these sins, yet he is a physical wreck of his former self. Brother Chan said that he had been delivered from the bondage of 'Fung Shui,' wind and water, a most powerful kind of superstition. Brother Ro, a recent convert from Kwang Sai province, and a literary man, said that he had been a bigoted Confucionist, an opium smoker and a gambler, but the Lord had saved him from all these sins. Brother So said that he had been saved from a violent temper ; that he was once noted for his quarrelsomeness and fighting propensities, and that he was a gambler and an opium smoker. We all speak of him now as the good-natured, inoffensive Christian brother. Brother Chung said he had been stubborn and self-willed, and that he had been saved from fifteen years' deliberate and determined rejection of Jesus, and that it was by the great grace and wonderful forbearance of God that he had been saved. Others told what great things the Lord had done for them ; but these are enough to show what the Gospel of God's grace is doing for the Chinese. While the Lord is saving such men as these, and making them efficient workers in his vineyard we need not despair of any who are brought under the means of grace. In fact there are no good men in China to be saved, and every Christian is a miracle of God's grace. Where rank briars and thick jungle grows you will find good soil. It may take much work to clear them away, but it will pay the diligent farmer in the end to clear them away. So it takes much work to clear these hearts of the pride, selfishness, gross sins and moral corruptions of every kind, that they may bring forth the fruits of righteousness. It is necessary that the work of the Spirit be accompanied with much practical Bible instruction. We often long for the time when we will

have men and women, who have been brought up in Christian homes, to become church members and preachers. Then it will not take so much work to get them right and keep them right.

Great Needs.

SHANGHAI, CHINA, Dec. 18, 1895.

Dear Brother,—Your two letters have just been received, and I hasten to answer. We all are sorry to hear that the receipts are so distressingly small, because it lessens our hope of much needed reinforcements. Of course we do not expect the Board to do impossibilities. We keep writing about our needs, and emphasizing them so that the Board may know the most needy place, and send us help as soon as possible. We are not going to think hard if our requests are not answered at once. The work is the Lord's, and in His own good time He will send us help. After doing my best I shall leave the matter in His hands, and be satisfied. How sweet to be able to rest in the Lord!

Stand with me on a mound in Soochow for a minute. "What place is that over there Bro. Bryan?" That used to be the Baptist Mission, but now it is a locked-up house, a locked-up chapel, a scattered membership, and a flock without a shepherd. A silent witness, but none the less powerful one that something is wrong somewhere. Shall the Lord's money thus lie idle? Now stand with me on the hill in Chinkiang and take a view. "What place is that over yonder on the side of the hill next to the British Consulate?" That is the Southern Baptist Mission, but the missionaries who were there, for one reason or another, have all gone away except one. "Whose chapel is that near by the three houses at the meeting of five roads, with hundreds of people standing near the door, or passing to and fro?" "That must be a good place to get a large audience." Yes that is the best-located

chapel in Chinkiang, and as good as any in China. That was once a living witness to thousands, but now it is silently, but eloquently proclaiming that some of the Lord's money is being kept back by some of our Baptist people.

Of course we missionaries from the other stations make visits to Soochow and Chinkiang, but occasional visits amount to but little, and greatly interferes with our own work, which is far more than we can do. We go on to Yang Chow to find that half the rented property has been vacant for three years'. It could not be given up without giving up the whole, and rent had to be paid. Now, why all this? Because the missionaries have left, and their places have not been filled. Now what have you to say? The half has not been told to me. I shall go back to Richmond, and get the Board to send someone to Soochow and Chinkiang, debt or no debt. I will write you about brethren Tupper and Wilbur's visit next time, and also about the value of the mission property. Fondly,

R. T. BRYAN.

Women Who Have Interested Me Lately.

BY MISS LULA F. WHILDEN.

The deaf old Buddhist nun who came close to me, to hear how her soul could be saved, though she had grown old in trying to teach others how *they* could attain happiness hereafter.

The tired mother whose forehead bore marks of prostration on the ground before the idol, but who came to me to know if *Jesus* could quiet the fretful, peevish baby, whom she held in her arms.

The girl wife, fourteen years old, who wanted to know, if she prayed to *Jesus* about it, whether He would make her boy-husband kinder, so that he would not hurl stools at her when angry.

The mother on whose cheek a tear glistened as she asked *how* she must pray to *Jesus* in order to induce him to

answer her prayer that her two opium-smoking, gambling sons should be reclaimed, and the two younger one be kept from these vices.

The old white-haired woman of seventy-five, who listened as I told her of Jesus, saying: "I am an old woman, but I never heard of Jesus. I never heard anything like it before."

The old woman who said, "I feel it is true. We ought to worship the God of heaven instead of the idols. My heart tells me you are right; but I cannot do it. I'd starve, for I make my living by praying to the idols for those who are in trouble."

The blind woman who seemed so eager to know of Christ and His salvation, and to apprehend so clearly what was told her, as to prove an illustration of the Saviour's words, "I am come into this world that they which see not, might see."

The woman who asked earnestly, "Are you sure if I pray to Jesus just as you told me to pray, and trust Him just as you told me to trust Him, are you sure He will forgive my sins and save my soul?"

AFRICA.

Faithful in Trials.

OGBOMOSHAW, Nov. 13, 1895.

My Dear Brother,—Your favor has been received, containing a short note also from Bro. Mullins. Many thanks to you both for your words of sympathy and cheer. I am thankful to say that although the life which I now live is tryingly sad and lonely, sometimes distressingly so, still I rejoice in the Lord's presence and feel that he is blessing our labors. On last Sunday I baptized two, making nine in all since I

arrived here first part of September. Our members are getting up a contribution to help Bro. Pinnock on his Awyaw chapel. At the same time, we are looking forward to the construction of another place of religious work and worship here. The members say they have not the money to put into it, but they will go to work and help build. When I applied to the governor sometime ago for a plot of land near a market, where we have been preaching regularly, he refused us, but he has since heard of the dealings of the English Governor with some others, and the prospect of an officer coming here soon, and has sent to ask my pardon and bid us go ahead.

News has come that Captian Bower, of the Lagos Government, came to Awyaw a few days ago and made certain demands of the king, which were refused with considerable show of hostility. The Captian withdrew his forces and awaited re-enforcements; and Bro. Pinnock writes us that on yesterday the city was bombarded and partly burned. Many of the people have fled to this and other places. Bro. Pinnock writes of considerable suffering. One of our native men there disregarded advice that was given him in going to a certain quarter of the town at the time, and received a shot that broke his arm. This bombardment is a costly lesson to the Yorwba people, which is not likely to be lost soon.

We are seeking to use our best efforts in our warfare against the powers of darkness. Oh, that we may be blest with wisdom, and all blessing according to the greatness of our need at this time!

Very greatly do we feel the need of prayers, that God's pleasure may be wrought in us, and that helpers may be speedily raised up in this great work.

It does seem to me that the Lord's time has come to favor Zion in this land. When shall we have more help from home? Fraternally yours in Christ,

W. T. LUMBLEY.

RECEIPTS FOR FOREIGN MISSIONS

From February 15th to March 15th, 1896.

Alabama.—W. D. Gay, (N. Maynard), \$100; Opelika ch., by W. M. H., \$25; Limeville ch., by W. J. D. U., \$8.44; Mrs. J. T. Simmons, by T. C. B., \$1; W. C. Bledsor, Sec'y—Sunbeam Miss'y, \$7; Miss Kelly, \$13.28; Birmingham Miss'y, \$37.06—\$375.16. Total, \$509.60

Previously reported, \$3,714.32. Total this year, \$4,223.92

Arkansas.—Mrs. E. Longley, Sec'y W. M. U., (Christmas offering), \$64.84; Dardanelle ch., \$10; Dardanelle ch., L. A. S., \$10; Rose Shenstone, \$5; Mt. Zion ch., by S. W. C., \$20; L. M. S., Mt. Home ch., by J. W. H., \$5; E. B. Miller, V. P., \$41.55; El Dorado ch., by J. N. H., \$33.70; Rehoboth ch., by W. H. P., \$5; Mrs. Hannah M. Dawson, \$1. Total, \$196.09.

Previously reported, \$608.57. Total this year, \$804.66.

Florida—W. N. Chandoin, Sec'y, \$25.

Previously reported, \$503.77. Total this year, \$528.77.

Georgia—M. S. Carswell, 70 cents, Sunbeams of Duffy-Street ch., by T. J. S. (Sun. Miss.) \$5; C. B. Willingham, \$100; J. G. Gibbs, Sec'y—W. D. Powell, \$100; Mrs. C. W. Pruitt, \$10—\$213.94; Duffy-Street ch., by N. F., \$17.05; First Baptist ch., Atlanta, W. M. U. (Mexican girl at Saltillo,) \$7; Rev. T. B. Fuller, Abbeville, \$1; A brother, Quitman, \$75. Total, \$419.69.

Previously reported, \$8,837.21. Total this year, \$9,256.93.

Kentucky—First ch., Cluston, by F. S., \$7; Zelinda Alton, \$2; Miss A. Delph, \$20; Young Preacher, Louisville, \$5; W. R. Crisp and brother, \$125; Mrs. Harriet Cary, Treas. W. M. U.—Christmas offering, \$30.37; from Broadway ch., two Brazil girls in Z. C. T. School, \$36.26; Mt. Vernon, McCullom fund, \$34.06—\$100.69; First ch., Bowling Green—China offering, \$13.35—\$29.35. Total, \$165.29.

Previously reported, \$6,565.85. Total this year, \$6,731.14.

Louisiana—First ch., N. O., by L. F., \$3; G. A. Turner, Treas., \$130; G. A. Turner, Treas., \$60; Mrs. Dr. Simmons, \$1. Total, \$194.

Previously reported, \$566.05. Total this year, \$769.05.

Maryland—Mrs. M. A. Levering, Treas.—Christmas offering to China, \$133.22; for Miss White, \$11.20—\$196.21; Immanuel ch., by D. P. F., \$29.35. Total, \$225.56.

Previously reported, \$3,322.53. Total this year, \$3,548.09.

Mississippi—J. A. Landers, \$2; Hinkle Creek ch., by T. H., \$5.50; Poplar Spring ch., by J. M. S., \$12; Clinton ch., by G. W., \$10; Mrs. B. Fortenberry, \$3; Academy ch., by W. E. B., \$7.25; W. M. S. of Blue Mount ch., by W. E. B., \$10; First ch., Meridian, by R. H. G., \$16.91; Concord ch., by C. G. E., \$3.65; West Point ch., by J. L. S., \$5; Baptist ch., Baldwin, by J. S. B., \$10.22; E. D. Miller, \$5; Mrs. S. E. Chandler, \$5; Crooked Creek ch., by J. C. B., \$10; Strong River ch., by J. C. B., \$8.60; Westville ch., by J. C. B., \$3.75; Pleasant Hill ch., by J. C. B., \$3.10; Galilee, \$3; T. T. Chapman—D. A. Wilson, \$150—\$150; Palestine ch., by J. S. P., \$10.70; S. S., Palestine ch., by J. S. P., \$6.65; W. M. S., Palestine ch., by J. S. P., \$2; Bethesda ch., by J. S. P., \$5. Total, \$298.33.

Previously reported, \$2,624.49. Total this year, \$2,922.82.

Missouri—C. H. Lowry, \$1; A. E. Rogers, Treas., \$149.61. Total, \$150.61.

Previously reported, \$2,890.75. Total this year, \$3,041.36.

North Carolina—A brother (Mexico), \$5; J. D. Boushall, Treas., \$500; Mrs. M. T. Beechum, by W. I. S., (China), 50 cents. Total, \$505.50.

Previously reported, \$2,729.82. Total this year, \$3,255.32.

Western North Carolina—J. M. Stoner, Treas. (Miss Price), \$50.92.

Previously reported, \$475.48. Total this year, \$526.40.

South Carolina—Beaufort ch., by A. C. U. (Lawton), \$35.15; Maple Sunbeams, by J. N. J., \$1.80; First ch., Greenville, by W. C. B., \$49.99; Forestville ch., by T. H. P., \$2.61; Bethesda ch., by C. C. V., 55 cents; Duck Pond ch., by C. C. V., \$1.15; Hebron ch., by C. C. V., \$1.25; Mrs. Link and sons, by G. H. B., \$1; Bethel ch., by J. A. McC., \$2.80; Lower Three Runs ch., by G. M. M., \$3.30; Welcome ch., by J. P. M., \$1.09; Lawtonville ch., by J. T. M. (W. W. Lawton), \$22; Bold Spring ch., by S. J., \$5; Greenwood ch., by A. W. D., \$8.75; Easley ch., by J. N. H., \$1.64; San-

ford ch., by E. W. L., \$3.12; Zyger ch., by J. T. W., \$2.10; Central ch., by C. C. F., \$1.57; Wolf Creek ch., by R. G. C., \$5.91; Welch Neck ch., by A. M. S., \$25.75; West Creek ch., by J. H. P., \$4; Fairmount ch., by J. W. K. (W. W. Lawton), \$1.66; Black Swamp ch., by J. G. W. (Wesley Lawton), \$3; Four Holes ch., by T. E. R., \$18; Fort Lawn ch., by D. H. J., \$5; Richmond Springs ch., by H. I. J., \$1.95; Abners Creek ch., by L. C. E., \$4; Antioch ch., by L. C. E., \$2; Campobello ch., by A. C. W., \$4.40; Cheaw ch., by Miss A. J. E., \$6.25; a member of D. M. Ramsey's ch., \$5; Bethel ch., by J. M. M. C., \$5.45; Conway ch., by C. W. N., \$7.50; Wellford ch., by J. W. J., \$6; Beulah ch., by S. C., \$2.70; Farmville ch., by G. J. F. S., \$25; Pendleton-Street ch., Greenville, by F. M. F., \$26.35; Millbrook ch., by E. E. B., \$12.20; Central Com. W. M. S.—Christmas offering, \$111.65; Sunbeam Miss'y, \$1.40; Mary Hardy, \$2—\$181.90; Frank P. Mitz, \$5; Antioch ch., by W. H. G., \$2.36; Beaver Creek ch., by W. H. G., \$1.45; Whitney ch., by W. R. S. (W. M. S.), \$5; Florence ch., by H. L. F., \$1.93; Langston ch., by C. W. D., \$1.52; Mt. Zion, by H. K. E., \$2; Buffalo, by H. K. E., \$1.65; Longtown ch., by H. K. E., \$2; Camden ch., by A. F. J., \$3.11; Camden ch., by C. C. B., \$13.90; Fork Hill ch., by Jno. C. C., \$1.53; Fork Hill W. M. S., \$1.65; Heath Spring ch., by J. C. C., \$1.25; White Bluff, by J. C. C., \$2.20; Mt. Carmel, by G. H. B., \$2.45; Mrs. Florence Link and sons, \$1.10; Cedar Grove ch., by W. I. C., \$2.45; Cedar Grove S. S., by W. L. C., \$1.30; Cowpens ch., by J. D. B., \$1.50; Bamberg ch., by C. P. E. (W. W. Lawton), \$5; Bamberg ch., W. M. S., \$2.15; Kingston ch., by M. A. R., \$12.50. Total, \$573.92.

Previously reported, \$5,696.78. Total this year, \$6,270.70.

Tennessee—Miss Emma J. Kimbrough (China), \$15; Harmony ch., by E. C., \$4.13; Covington ch. W. M. S., by Mrs. N. H. (Christmas offering), \$5; Sharon S. S., by T. J. E., 50 cents; Dumplin ch., L. M. S., by M. E. (China), \$5; Christianburg ch., by H. E. P., \$2.05; Miss M. Cartwright, \$2; Jonesboro ch. B. Y. P. U., by T. J. P., \$3; Durhamville, by W. L. A., \$15.75; W. M. Woodcock, Treas.—Christmas offering, \$51.21; Sunbeam Miss'y, \$5—\$173.95; Mrs. A. N. Brooks, for several contributors, \$15; W. J. Lodge, \$25. Total, \$266.38.

Previously reported, \$5,172.73. Total this year, \$5,439.11.

Texas—Pleasant Grove, by J. W. P., \$3; Harmony ch., by J. W. K., \$2; Virginia F. Beadel, \$1; S. S. at Madisonville (Christmas offering), by F. E. R., \$1.40; Sunbeams at Palestine, by A. M. S. (Christmas offering to China), \$2. Total, \$9.40.

Previously reported, \$5,217.23. Total this year, \$5,226.63.

Virginia—N. Ryland, Treas., \$1,000; Y. W. C. A., Hollins Institute (Ed. "Little Virginia"), \$15; two little girls who love missions, 21 cents; Middle District Ass'n, by L. R. T. (Rudd chapel), \$155; Mt. Shiloh ch., by E. L. G., \$3.20; Fountain Creek ch. W. M. S. (Christmas offering to China), \$3; Jeffersonston Cheerful Workers, by E. W. M., \$2. Total, \$1,178.41.

Previously reported, \$9,090.44. Total this year, \$10,268.85.

District of Columbia—M. F. Williamsen, \$1; Miss (resel) class, little girls, \$1. Total, \$2.

Previously reported, \$1,285.81. Total this year, \$1,287.81.

Mexico—A King's Daughter (China), \$2; Miss Sarah Hale (Sale of Mercedes), \$15. Total, \$17.

Previously reported, \$256.46. Total this year, \$273.46.

New York—Mrs. Kate R. Chambers, \$1.

Previously reported, \$50. Total this year, \$51.

Aggregate, \$4,788.70. Previously reported, \$60,222.84. Total this year, \$65,011.54.

Home Department.

THE HOME BOARD'S WORK.

"Five hundred years in the salvation of the world may depend upon the next twenty-five years of United States history."

You have laid this work upon us.

Its vastness has awed our souls.

Its sore pressing needs have touched our spirits.

Its crying wants have moved our hearts to pity, sometimes to tears.

Its boundless opportunities have excited our enthusiasm.

We want to do the work you have assigned us, but how can we when we are trammelled by the slowness of our churches and the scantiness of our resources?

Take from hands that are eager to do what we see so plainly needs to be done these shackles that restrain our efforts and limit our action, and let us do for our country and our God a work in which earth and heaven will rejoice.

THE CLOSING YEAR.

Four weeks and our year's work will be ended.

As to the results of the labors of our missionaries we entertain no doubts or fears. Though probably not so large as those of last year, which were unprecedented in the history of the Board, the year which has been full of divine blessing will reveal occasion for devout gratitude. Some of our workers have fallen on the field. One of our leaders, Bro. E. L. Compere, at the Master's call laid aside his armor and entered into rest. But the great majority of them have been active and vigorous in the work assigned them, and their compiled reports will show a year of labors, if not of results, equal to the last.

The closing weeks, as they relate to our financial conditions, are always times of deep anxiety. We never know until the last hour of the last day what the harvest will be. Our people are so slow, so unmethodical, so reluctant to give information, that we can never know what will be done for us by any one State. We employ every means to ascertain how the battle is going in this State and that; we write personal letters to our warmest and best friends and beseech and appeal to them for information, but not one in ten will answer you. In our great anxiety we turn to our receipts and compare those of last year with this. We run over the list beginning

with Alabama and ending with Virginia, and with pencil in hand note the amounts.

How varied are the results, and what mental comments arise. This State is behind her last year's contribution nearly a thousand dollars, and we have been helping her more liberally this year than last. We turn for explanation to Foreign Mission receipts. Perhaps Brother Willingham has been getting a larger share of their offering this year than last. But, alas! his figures tell the same sad story.

We search through the pile of our recent papers for the—— (I declare I had like to have told what paper I was looking for—glad I didn't) and there I see the corresponding secretary and the editor are both pleading for instant help to the State Mission Board.

That deficit will probably be greater April 30th than it is now. We take another State; pretty much the same results—then another. Well, we haven't expected much from her.

Well here is one of our strong States, a liberal supporter. Let us see about her—she is all right, no doubt. O these cruel figures that they say don't lie. Nearly fifteen hundred dollars behind last year. It almost makes me sick.

Well this next one—she's ahead, and the next, she is too. The next is a little behind, but she will come up. And so on down the lengthening column the calculations are made, and the aggregate ascertained. If they would only give us the same they did last year. Well, on an average won't they? Perhaps they may. But our appropriations have been larger. How about that? Well our expenses have been smaller, some, not a great deal. Greater reduction could not be made without impairing the efficiency of the work.

But the woman's week of self-denial, what of that? Well that does promise better than last year, and if the good sisters will increase that in the same proportion they have the boxes to frontier missionaries, we will be all right.

We lay down the pencil, push the befigured sheets away and think. O that we could put this whole matter calmly into the hands of God and with patience abide all that the future will disclose. But we can't. We have tried it for fifteen years, and the work and the anxiety have increased with the years. When called to lay this burden down may he who assumes this task that has been allotted to us, find less of toil and more joy in his labors for the Master's cause.

IF BAPTISTS can but arouse themselves to progress and missionary zeal, they can have the world, for its best ideas to-day lean towards our own principles.—*The Christian Index.*

CUBA.

Intelligence from our missionaries on this island is necessarily meagre. All letters, we are advised, are opened and examined at the post-office in Havana.

In these perilous times it is hazardous in those who may be suspected of sympathy with the insurgents to give information about themselves, or to write letters which might unfortunately contain expressions that jealous eyes could torture into something evil.

We have received recently one letter from Bro. Diaz which does not allay our apprehensions. It contains no definite statement of the condition of our missionaries or our work.

Reading between the lines, we are led to infer that some of them will remove to new fields of labor, while others will remain in Havana.

All that can now be done is to put our trust in God and patiently await results.

I. T. T.

OUR SOUTHERN LAND.

“The future of this favored land is bright beyond the power of words to describe. Here is to be the scene of vast activities which will create wealth little dreamed of now. It only needs a little more hustle, a little more untiring energy, to hasten this day of prosperity. Are you doing your full share? may well be asked of every Southern man.”

These words are taken from the *Manufacturers' Record*, March 13th. They are not a fancy sketch. They are words of truth and soberness. The writer of them, Richard H. Edmonds—I am glad he is a Baptist—is the best informed man on this subject to be found in America.

Twenty-five years before a brick was laid in Birmingham, in public addresses all over Alabama, I told her people what the future contained for them. How did I know? I knew that Alabama had more coal, more iron ore, more water power, a better soil, a better climate, greater natural resources in the line of every industry than Pennsylvania. It was but a short, plain step to the conclusion that Alabama must one day be more populous and more wealthy than Pennsylvania.

Some people laughed at me, said I was “visionary,” “a crank,” “dealt in the futures,” but such expressions never shook my confidence in the great facts which the hand of the Omnipotent had fixed beyond human power to remove under our sunny skies.

Then I knew another thing. From her thousand sanctuaries where He met His people, and from ten times ten thousand hearth stones where stood His altars, the prayer for years had ascended

day and night, "Make us glad according to the days wherein Thou has afflicted us, and the years wherein we have seen evil, and let Thy work appear unto their servants and Thy glory unto their children," and we knew that our God who answers prayer would hear the cry of His redeemed—and He is doing it. From His gracious hand ten thousand blessings are streaming like the light of heaven over our land and making it "bright beyond the power of words to describe."

THE PRESIDENT'S POINT.

Whether we regard President Cleveland as a demagogue or a demigod, the words he recently spoke before the Presbyterian Home Mission Society (North) should be carefully considered. The temptation to lawlessness and vice in frontier settlements is well known to all, and the presence of missionaries among them is the most powerful civilizing tonic that can be given them. If neglected, they not only are spiritually lost, but, as Mr. Cleveland said, they "settle down into bad municipalities and form bad states," and so hurting us all. Let us increase our gifts to the Home Board in Atlanta, that we may put more preachers on the frontier and elsewhere.—*L. O. Dawson, in Alabama Baptist.*

REV. FRANCIS CALLAWAY.

We print on another page an incident taken from the life of this good man. He was "A Pioneer Preacher of the Olden Time." The story is true. I had it from his own lips in the last years of his life. He was one of God's noblemen—"an Israelite in whom there was no guile." Honored and beloved while he lived, his memory is yet fragrant on all the wide fields where he labored.

When he died his brethren buried him just outside the church, and as near as possible to the pulpit in which he had preached the Gospel for twenty years. They seemed to want him from his grave to preach to them still. They have their desire, for "though dead he yet speaketh."

The hardships he and others like him endured were to a great extent inseparable from that time. But in our changed conditions there is no reason why our sentinels upon the outpost should not now be relieved from such trials. Yet they exist. I. T. T.

HONOR the Lord with thy substance and with the first fruit of thine increase; so shalt thy barns be filled with plenty and thy presses shall burst out with new wine.—Prov. 3: 9-10.

NEEDS OF OUR BOARD.

The needs of our Home Mission Board are pressing and urgent. The earnest appeal of Dr. Tichenor and thoughtful words of Bro. M. D. Early on the same subject should find a wide reading and a ready response. Not in all the world is there a more fruitful field for missionary endeavor than the territory covered by the Home Mission Board. The work it has done for the spread of the Gospel in the South has no parallel in the history of modern missions. And its work is in reality but just begun. The home field has never been so ripe to harvest as it is to-day. It is a shame and a reproach to our people that this board has to forever carry a debt and be constantly limited in its work on account of the laziness of our pastors and the stinginess of our people. May the Lord send a revival of interest in the work of our Home Board that will reach every nook and corner of our beloved Southland, and mark an era of advancement in this great work such as we have never known.—*Texas Baptist Standard.*

HOME MISSIONS.

Tennessee is also advancing in this department of her missionary contributions. Only Georgia, Virginia, Kentucky, and Maryland are ahead of us in contributions to this grand Board, while Alabama, Mississippi, Louisiana, Texas, North Carolina, South Carolina, Missouri and Arkansas are all behind us. Let us thank God and take courage. But we are yet at least \$2,000 short of what we should raise for Home Missions by May 1st. Come, let us go forward, and give \$3,000 before that time. By the help of the Lord we are abundantly able to do this. A great opportunity is before this Board. Whichever way the Cuban war shall turn or terminate, Baptists must advance upon it. Let us unbind Dr. Tichenor, that his great heart and brain may find scope and means commensurate with these opportunities.—*A. J. Holt in Baptist and Reflector.*

Don't boast too soon, Bro. Holt We hope you may keep your lead, but we expect to see Alabama, Missouri, Texas and South Carolina pass you before April 30th, as they did last year. North Carolina has advanced this year, and even she may overtake you if she continues the same rate of increase she has made over last year.

AND as soon as the commandment came abroad the Children of Israel brought in abundance the first fruit of corn, wine and oil and honey, and of all the increase of the field; and the tithe of all the things brought they in abundantly.—2 Chron. 31: 5.

PRESIDENT CLEVELAND ON MISSIONS.

On March the 4th President Cleveland delivered an address before the Presbyterian Home Mission Board in New York.

Without indicating either approval or disapproval of the propriety of the Chief Executive of the nation engaging in a public discussion of this subject, on the occasion referred to, it must be admitted that his position and recognized ability is such as to emphasize his utterances.

Some of the facts stated in his address sustain such a relation of interest to the work of our own Home Board that we reproduce them in this issue.

HOME MISSIONS.

[From an address by President Cleveland.]

“As your fellow citizen, interested in all things I hope that deepen the religious sentiment of our people and enlarge Christian influence, I fully realize the transcendent importance of this agency in its operations upon the hearts of men for the salvation of their souls. The long roster of those who have been led into the way of righteousness through the instrumentality of our missions are rich trophies of successful endeavor.

“No one charged with the duties and responsibilities which necessarily weigh upon your Chief Executive can fail to appreciate the importance of religious teaching and Christian endeavor in the newly settled portions of our vast domain. It is there where hot and stubborn warfare between the forces of good and evil is constantly invited. In these days the vanguard of occupation in a new settlement is never without its vicious and criminal element. Gambling houses and dram shops are frequently among the first establishments in a new community. It must also be confessed that removal from old homes and old associates to a new and more primitive home has a tendency among honest and respectable settlers to smother scruples and to breed toleration of evil and indifference to Christianizing and elevating agencies. These conditions, if unchecked, fix upon the new community by their growth and expansion a character and disposition which, while dangerous to peace and order in the early stages of settlement, develop into badly regulated municipalities, corrupt and unsafe territories and undesirable states.

“There are serious considerations in a country where the people, good or bad, are its rulers, because the conditions to which I have referred would certainly menace, within a circle constantly enlarging, the safety and welfare of the entire body politic, if we could not hope that churches and religious teaching would from the

first be on the ground to oppose the evil influences that are apt to pervade the beginning of organized communities.

"These churches and these religious teachings were never more needed than now on our distant frontiers, where the process of forming new States is going on so rapidly and where new-comers who are to be the citizens of new States are so rapidly gathering together.

"For these instrumentalities at the outpost of our population, so vitally important in the view of Christian men as well as patriotic citizens, we must depend to a very great extent on home missionary exertion. How can we excuse ourselves if we permit this exertion to languish for the lack of proper support?

"It seems to me that if the Christian people of our land estimate at its real value the work which the Board of Home Missions has in charge, and if they can be made to realize the extreme importance, the means to carry on and extend this work will be easily forthcoming; and I hope that unusual interest may be aroused in behalf of the cause by the movement of which this meeting is a part, as will suggest to many heretofore indifferent that among the most comforting of their possessions will be a share in the triumphs and achievements of home missions."

FAITHFUL MISSIONARIES.

"Be thou faithful unto death and I will give thee a crown of life."

The following are extracts from letters written by some of the missionaries of the Home Board. Shall we not honor Him who gave himself for us by helping them. Help them *now*:

Ought not this brother be helped?

"I have been traveling for two years in this Indian country, teaching in the darkest parts, holding revivals and protracted meetings. The Lord has greatly blessed my labors. I have baptized over two hundred. I went through rain and snow, heat and cold, most of the time on foot, waded the water often to my waist. But these hard times are before us and we must not complain. I receive but little for my labor, and my family are in want of clothing and provisions."

The next brother is three score and five, yet how diligently he is working for his Master!

"Time and words would fail me were I to undertake to tell the hardships and privations which I have to undergo while traveling through the Indian country, preaching Christ to dying men and women. I am sixty-five years of age; I am putting all my time in riding over hills and valleys, holding meetings in houses when I can get them, and when I cannot, I preach in the woods under the trees when the weather will admit of it. I receive more or less calls from new places to preach every week, but I cannot reach them. Pray that the Lord may send more laborers into the field."

The next brother has been in his present field more than a year, but before that he had learned to endure hardness as a good soldier.

"I am glad to have the opportunity of giving you some of the particulars of our work. Most of the brethren in the ministry are very poor, and like your scribe, are for the present living in what is termed 'dugouts,' some in sod houses. Yet we trust we may be counted worthy, and our labors meet the approval of the Master. None, unless they could be in the field and see the destitution and privations that have to be endured, can form the least conception of it; but the Gospel must be preached to these people, and we ask you to pray earnestly that we may be able to endure, and that God will continue to bless our labors, and that souls may be saved and the cause built up. I know your heart would grieve to see the privations of most of the families of our ministry. They are enduring and suffering in silence that their husbands may go and preach to the people."

The following is from one whose work is among foreign population. He is one of the most faithful, as well as successful workers we know—no difficulty deters him—no labor is too arduous for Christ and souls:

"In answer to your question, if some help from the Woman's Missionary Union would be acceptable, I ought to say that any help in that way would be very thankfully accepted. We are eight in family, my wife, myself and six children, all girls—the ages ranging from three weeks to fifteen years. At present we have a very hard time in the family, as the children are sick with scarlet fever. Two weeks ago I had to pay the doctor, \$25 for service; I think the next bill to the doctor will be nearly the same amount."

"I become at the knowledge of the Gospel in France at eighteen years. I been persecuted by my family, who are Roman Catholic. I suffer great deal, but the Lord is here with me according to His promise. Sunday last I have the joy to baptize in Jesus Christ, three, an old man of sixty years, and two young ladies—it was a beautiful sight. We have organized a French Baptist church here. I live in P., but my work is more at M., five miles east of here. I live in P. for the reason the rents are lower. You can judge I am not able to pay high rent; I receive for salary, from the Home Board, \$25 per month. Of this \$25, I pay \$6 for rent, and every month I have to pay fifty or seventy-five cents for railroad ticket. I visit the people, French, Swiss, Italians, Waldensians; there are about forty families; I travel on my feet seven, eight, nine miles; sometimes I am very tired, but the Lord Jesus was tired too on his way. I am a poor man, but I am rich in my God, and my Saviour will be with me."

Such, dear children of God, is the record of the toils, privation, self-denial, hardship and suffering of some of our pioneer missionaries. They could all tell you of a similar story. Is it not true that *there* are the greatest hardships of missionary life? The Home Mission Board lays these facts before you, and asks your help to relieve in some measure the burdens of these suffering ones.

A PIONEER PREACHER OF THE OLDEN TIMES.

"Mr. Callaway, have you forgotten that this is your day at Mt. Zion?" The question came from a woman standing in the door of a shed-room, used as a kitchen, attached to a double log-cabin. The light of the early morning streamed over her face and figure, as, framed in the doorway, she waited an answer from the man addressed. She seemed to be about thirty-five; rather stout, with a pleasant face beaming with benevolence, but with lines that care and toil had traced upon it.

The man was tall and angular, with strongly-marked features, which indicated great kindness of heart conjoined with determination and unusual intellectual power.

He was putting the plow-gear upon his horse, evidently with the intent of repairing to the field for a day's work in his half-cultivated crop.

"No, I have not forgotten it," he replied, while his countenance wore the expression of one whose secret, he was anxious to hide, had been discovered.

"Well, you are going?" she responded. He stopped his work, hesitated a moment, then stepped to the fence, laid his arms upon the topmost rail, and with a voice tremulous with the deepest emotion, said to her: "Betsy, how can I go and preach to those people when you and the children have nothing to eat?"

The woman's whole aspect changed. Her look of questioning surprise was gone. The tenderness of a loving sympathy, mingled with strong determination, took its place. She put on a bench beside the door the big pan she had been holding, and walked to the fence where her husband stood.

"Frank," she said, "this will never do; you must go and do your duty though we starve! Unless you go to your appointment I can never forget that I had stood—though I don't intend it—in the way of your preaching. That was the one thing I was afraid of before I married you. The one thing I have been afraid of ever since is that I might somehow, when I didn't mean to do it, hinder you in your preaching. I have prayed more against that than I have for your success, or the children's conversion, or my own salvation. If you don't mean to break my heart and make me miserable all my days you must not miss your appointment at Mt. Zion to-day." She lifted her apron to her face to wipe her tears, and her frame was convulsed with the agony of her emotions.

"Frank, we will not starve. God has never deserted us, and He will not now. He will send us food. We can trust him. I noticed this morning when you were praying that you were in trouble; and you didn't pray for our daily bread, but I did, because I thought that was what was troubling you. And Frank, it will come; don't you doubt it. It'll come; but if it don't, I'd starve till you come back rather than you shouldn't go."

The good man was sorely tried. All the year he had been preaching to four churches. Three of them were so far from his home that he was compelled to leave on Friday to reach them by eleven o'clock on Saturday. The other—Mt. Zion—he could reach by leaving early Saturday morning. Nearly half his working time had been spent in ministering to them. His farm had been neglected. They had paid him nothing. The corn-crib was empty. The meat was gone. The wolf was at the door. Secretly he had resolved that he would preach no more to people who were so inconsiderate of the wants of his family; and that morning for the first time he was putting that resolve into execution.

He listened intently to the words of his wife, bowed his head upon his folded arms resting on the fence, and made no reply. At length he turned to the horse, untied the hame-string, stripped off the gearing, carried it into a shed, took down his saddle and bridle, placed them upon the horse, buckled the girth, threw the reins over a post, then walked up to his wife and said: "Well, Betsy, may be you are right. I'll go; but it is so hard. How can I preach to these people that have plenty and to spare, while you and the children have nothing to eat?"

There are many trying days that come in the lives of God's faithful ministers. They learn to tread closer than others in the footsteps of the Man of Sorrows. They are flesh and blood, with all the weaknesses of poor humanity. Many of their trials are

known only to themselves and God. They are called upon to minister to others when their own stricken spirits need the kindly ministration of helping hands. They are required to strengthen the faith of others when their own souls are staggering under the weight of some great temptation. They must sometimes minister consolation to the afflicted and bind up broken hearts, when some great sorrow unhealed bleeds in their own. In every generation they have echoed the apostle's cry, "Who is sufficient for these things?"

The little log meeting-house was filled to overflowing when the preacher arrived. Before he reached it he heard the congregation singing that old hymn, "How Firm a Foundation." While he was hitching his horse they were singing the last stanza—"The soul that on Jesus hath leaned for repose." He entered the house, and, after greeting some of the brethren, went into the pulpit. "Sing something, brethren," said he, as he lifted the Bible from the desk and took his seat. He soon found the scriptures he desired to read, placed the book upon the stand, and then gave attention to the song. It was

"Jesus, I my cross have taken,
All to leave and follow thee."

He looked over the congregation, and his eyes rested upon many whom he had first led to Jesus and then into the baptismal waters. There they were—happy in realizing the sweet promises of the song they were singing. His heart went back to the great revival he had witnessed there, when men and women by the score had come flocking to the ark of safety as doves to their windows. They were his people. His heart was bound to them by ties stronger than death and that reached beyond the grave. He could have said of them as John Rutherford said of his flock: "God knows that your salvation would be two salvations and your heaven two heavens to me." "Yes, Betsy was right. I am ashamed of myself. I am so glad she persuaded me to give up my foolish fit and come," thought he. Then the last lines caught his ear, and he joined in the song.

"O 'tis not in grief to harm me
While Thy love is left to me,
O 'twere not in joy to charm me
Were that joy unmixed with Thee."

That day he preached better than usual. The strong emotions of the perturbed spirit fastened themselves upon the love of the Savior and the sure promises of God, and his heart vented its longings in words of eloquence unusual to his tongue. Many were moved to tears, and at the close of the sermon a number rose for prayer. To many it was indeed a day in the sanctuary—better than a thousand.

"Yo go home with us to-day, brother Callaway?" said a pleasant-faced woman.

"Yes, I think I promised that at our last meeting. Where is Brother Tompkins?"

"He is bringing the horses. We will be ready to start in a few minutes."

Brother Tompkins' home—one of the best in the neighborhood—was about a mile from the church. The family and the preacher were soon there, and before long dinner was announced. That announcement brought vividly to the preacher the fact that at his house there was no dinner for wife or child. The thought struck him like a blow. He almost staggered as he went into the room where the table was spread. He mastered his emotions long enough to take his seat and ask God's blessing upon the food. But when he lifted his eyes and saw the board crowded with dishes filled to the full with the fat of the land, despite his efforts to suppress them, his emotions

shaped themselves into the thought, "Here is plenty and to spare for these, but mine perish with hunger."

He could stand it no longer. He burst into tears and left the room. The astonished household looked at each other in bewildered amazement. There was silence for a time. "Wife, what can be the matter wrth Brother Callaway?" "Never mind," said she, "I will go and see in a minute." She hastily served each plate and then quickly withdrew from the room.

"Brother Callaway, you are sick I am afraid. Can't I do something for you?" The poor man, whose face was covered with his handkerchief, sobbing as though his heart would break, only shook his head. She waited for a little while, until the first agony of the great grief that was shaking his stalwart frame should pass before she addressed him again. At length she said in a tone that was tremulous and low and full of the tenderest sympathy of a woman's heart, "I wish I knew what troubles you. I would be so glad to help you if I could." He only shook his head in reply, and after waiting a moment she turned and left him.

Desiring to be alone, he took his hat and walked out into the woods, which were close at hand, and spent the afternoon in their deepest shadows. How he spent it he never told. There are times when in passing through our own Gethsemane, like our Savior, we seek to be alone. Too sacred are the sorrows and the communings with God, the outgoing of the soul and the heavenly sweetness of comfort Divinely given, ever to be told. In the third heaven Paul heard words not lawful to be uttered, but in the depths as well as on the heights the soul in its strivings may get so near to God that it receives words whose repetition to human ears would be sacrilege.

As the twilight gathered he returned to the house, and asked the privilege of retiring to his room for the night. How the next morning came and went he scarce knew. The scanty breakfast, the ride to church, the attempt to preach, the going to dinner with another brother on the road leading to his home, the evening service at a school-house about half way, the night spent with a poor family near by, the rising with the early dawn, the swift walking of his horse, anxious for his accustomed stall—all seemed a dream rather than a reality. He had just thrown his saddle across the fence and was turning to lead his horse to the stable, when his wife appeared in the door and calling to him in cheery tones said, "Mr. Callaway put away your horse and come in to breakfast." As he returned from the stable she was standing at the gate. To her renewed invitation, "Come in to breakfast," he returned an inquiring look and said, "Where did you get anything to eat?" "Never mind," said she, "come in and eat and see if it ain't good." He walked into the humble home, and there upon the table covered with a fresh cloth, coarse but white and clean, sat an ample dish piled with beef-steak, a bowl filled with rich gravy and plenty of corn bread. No banquet ever spread before monarch crowned seemed in his eyes so delicious as did this to the astonished husband and father. Not one mouthful could he, or would he, eat until his wife had told how she had obtained this food. We tell it for her as briefly as we can.

Saturday morning about an hour after he left, a cart loaded with corn drove up to the gate. "Missus," said the black driver, "Master wanted his crib cleaned out to put his new wheat in, and he didn't know what to do with this 'ere load o' corn what was in it. Had no whar to put it; so he told me to fill de cart wid it and fotch it over here and throw it into Mr. Callaway's crib. Whar shall I put it, Missus?"

She showed him the crib, and before the preacher was half way to his preaching place his wife had bread.

The cross-roads about 300 yards from his house, where there was a wood shop and a blacksmith shop, was the meeting-place for the men of the neighborhood. In the little log school-house, close by, the justice court was held on occasion, and this was the place for the shooting-matches, a popular sport with these frontiersmen, who prided themselves on the skill with which they used the rifle. That Saturday they had a shooting-match, when the four quarters of a well-fatted beef, weighing each about a hundred pounds, were the prizes to be won. To everybody's surprise one man, who had no family, and he by no means the best marksman of the group, won the whole beef. This unusual occurrence brought about an unprecedented condition of affairs. The winner had no use for a pound of it, and if his prize profited him anything he must sell then and there to those upon the ground. His vanquished rivals were quick to see their advantage. A syndicate was formed to hammer down the beef market and satiate their Sunday appetites with an article, which however good, was sweetened to their taste by the reduced rate at which it had been purchased.

Slow to see the shrewd purpose of those he deemed his friends, he had parted with three quarters of his beef before he perceived their game. Emboldened by their success, one of the conspirators offered him twenty-five cents for the remaining quarter. Suddenly it dawned upon him that he had been the victim of these pretended friends, and he became enraged. He charged them in no mild terms with having, under the guise of friendship, cheated him out of his prize, swore that he would have a fair price for the remaining quarter, or they should not have it at all. Waxing more angry and profane as he spoke, and stung by the tantalizing laughter of those who had outwitted him, he declared that if any one of them was not too mean to help him he would carry it up to Mr. Callaway's house, and give it to his wife. His proposal was instantly accepted. A pole was run between the ribs of the beef, the shoulders of two stout men were placed under either end, and in a few minutes the preacher's family saw them coming through the gate.

"Mrs. Callaway," said one of them, "where shall we put this beef? I won it at the shooting-match to-day, but it is just as nice and good as if it had'n't been gambled for. I'm not a Christian—wish I was—but I know a good man when I see him, and I know your husband's one. Take the beef, please, and if you can't eat it, feed the children on it. They won't know it was won at a shooting-match."

Corn and beef both before Mr. Callaway had finished his sermon at Mt. Zion! "I wish there was some way to tell him," thought the good woman. Big hominy, made of pounded corn, and beef was the noontide meal for mother and children. That afternoon a half bushel was carried by one of the older children to a mill half a mile away, and for supper they had bread as well as beef.

O that some good angel had that night whispered to the good man's soul, "Be not faithless, but believing."

THREE DAILY TRAINS FOR DELEGATES

THE SOUTHERN RAILWAY HAS GOOD SCHEDULES TO THE CONVENTION.

The railways are now, and have alwas been the friends of the Southern Baptist Convention. The Southern Baptist Convention and the Southern Railway are two biggest things in the South, and they are analogous. The Convention is glad that they have the Southern Railway, and the Southern Railway is glad that there is

the Convention. There are many delegates and ministers to go to Chattanooga, May 8th, the rate is one-half, that is, one fare for the round-trip, which is very reasonable and should certainly be no hindrance to those who wish to go. The Southern Railway is the quick and convenient way to get to Chattanooga. Delegates to the Convention will find it to their interest to use this line. They will find the Southern all right.

HOME MISSION BOARD.

We are approaching our Southern Baptist Convention session at Chattanooga. The Home Mission Board is making a special struggle to come to that meeting with a balanced account. Texas is under more obligation to that Board than all the other States in the Convention put together. That Board has planted and fostered Baptist interest on Texas soil for the last fifty years, and has in no way abated her liberality of late. While this liberality is undiminished, the necessity is, if anything, increased. The inpour of population enlarges the necessity of the work in Texas. Every effort should be made within the next thirty days to replenish the treasury of this Board. Every pastor should see that something is collected. Give your people a chance to pay in what they can, much or little. If every church in the State accustomed to giving to this Board would make a contribution within the next month, the result would be all that could be desired. See to it that a collection is taken at once.—*Texas Baptist and Herald*.

A NATION'S WOE.

Sin is a reproach to any people. The wicked walk on every side when the vilest men are exalted. The wicked shall be cut off from the earth and the transgressors shall be rooted out of it. The way of the wicked He turneth up-side down. Ye are cursed with a curse, for ye have robbed me, even this whole nation. The soul of the wicked desireth evil, his neighbor findeth no favor in his eyes. Judgment is turned away backward and justice standeth afar off; for truth is fallen in the streets and equity cannot enter. But it shall come to pass, if thou wilt not harken unto the voice of the Lord thy God, to observe to do all His commandments and His statutes which I command thee this day, that all these curses shall come upon thee and overtake thee. And thou shalt become an astonishment, a proverb, and a by-word, among all nations within the Lord shall lead thee. The wicked shall be turned into hell and all the nations that forget God.

A NATION'S WEAL.

Happy is the people whose God is the Lord. When it goeth well with the righteous the city rejoiceth. Righteousness exalteth a nation. The fear of the Lord is a fountain of life. Exalt wisdom and she will promote thee—she shall bring thee to honor. The law of thy mouth is better unto me than thousands of gold and silver. Great peace have they that love thy law. Bring ye all the tithes into the storehouse and prove me now herewith, saith the Lord of Hosts, if I will not open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it. Thou shalt love thy neighbor as thyself. They shall not say every man to his neighbor know ye the Lord, for all shall know me from the least to greatest. If thou turn away from the Sabbath, from doing thy pleasure on my holy day, then shalt thou delight thyself in the Lord and I cause thee to ride upon the high places of the earth.—All nations shall call you blessed; for ye shall be a delightsome land, saith the Lord of Hosts.

SEABOARD AIR LINE TO THE SOUTHERN BAPTIST CONVENTION,
CHATTANOOGA.

On account of the above Convention to be held in Chattanooga, Tenn., May 8th to 14th, the Seaboard Air Line System, the recognized favorite route of the Southern people, has arranged to run a "Baptist Special" from Washington, Richmond, Norfolk and their entire system, which takes in all prominent points in Eastern Virginia and North and South Carolina, to Chattanooga, Tenn.

This "Special" will leave Washington, Richmond, Norfolk, Portsmouth, Petersburg, Weldon, Wake Forest, Henderson, Raleigh, Durham, Southern Pines, Wilmington, Maxton, Laurinburg, Hamlet, Rockingham, Wadesboro, Marion, Rutherfordton, Shelby, Lenoir, Hickory, Newton, Lincolnton, Charlotte, Monroe, Clinton, on May 6th, arriving Chattanooga on the 7th.

Special will also be arranged from Charleston, Florence, Orangeburg, Columbia and Newbury, by way of Clinton, and from Greenville, Spartanburg via Greenwood, and from Anderson via Clahoun Falls.

This will be the grandest "Baptist Special" ever inaugurated in the South. Rate of One First Class Fare, for the round trip is authorized from all stations. Schedules and rates will be published later.

For further information apply to Soliciting Agents or Ticket Agents: or to the undersigned: William B. Clements, Travelling Passenger Agent; B. A. Newland, General Agent Passenger Department, Atlanta, Ga.; T. J. Anderson, General Passenger Agent; H. W. B. Glover, Traffic Manager, Portsmouth, Va.

THERE are in Oklahoma and Indian Territories more than a quarter of a million of people who know not Christ. Most of them do not attend church. Many have no church to attend. They are our fellow-citizens—our friends. Jesus came to save them. His grace saved you. You are his disciple. You have a commission. Your DUTY to God requires you to be obedient to it.

SOUTHERN BAPTIST CONVENTION.

The Western and Atlantic Railroad and the Nashville, Chattanooga and St. Louis Railway have made a rate of one fare for the round trip from all points in the Southern States to Chattanooga and return for delegates and other visitors to the Convention.

Tickets will be limited to fifteen days from date of sale, but by depositing the return portion of tickets with the joint agent at Chattanooga an additional fifteen days' limit will be allowed. The work of arranging for the reception and entertainment of the Baptists at Chattanooga is being vigorously looked after by an Executive Committee of Chattanooga citizens, with Mr. Newell Sanders as chairman.

The indications are that the attendance will be the largest in the history of the Convention.

Lookout Mountain, rising 2,300 feet above the sea level, will be a source of great enjoyment to all visitors to the Convention.

Lookout Inn, on the top of the mountain, is a beautiful gem of architecture, built of red sand-stone and wood.

The view from Lookout Mountain is one of the most magnificent to be seen in the world.

The Western and Atlantic Railroad was General Sherman's line of march from Chattanooga to Atlanta, and passes through and near the historic battle-fields of Missionary Ridge, Chickamauga, Ringgold, Resaca, Allatoona and Kennesaw Mountain.

Mr. Charles E. Harman, General Passenger Agent of the Western and Atlantic Railroad, has assurances from prominent Baptists in North and South Carolina that they will join the Baptists from Georgia at Augusta and Atlanta en route to Chattanooga for the Convention, and if a sufficient number desire it a special train will be run, leaving Atlanta about 6 A. M., on the morning of the Convention or on the morning of the day before the Convention, so as to arrive at Chattanooga 10:30 A. M.

Preparations are being made, both by the railroads and the citizens of Chattanooga, to make the meeting of 1896 a memorable one.

Oklahoma Territory.

Brother N. J. Davis, missionary at Frisco, Oklahoma Territory, writes:

"We are getting along fairly with our work. We have had some good meetings. The Lord has blessed our labors in the conversion of souls, and the way seems brighter for the future, but the work is hard.

"Please pray for us, that Oklahoma

may be taken for Christ, and help us to do our best.

"I want to say a word about our Convention. We have made a good start. We have a good and faithful man in the person of Brother Black, Corresponding Secretary. He is the right man in the right place, and we feel that God has directed us in his selection. We are all in

perfect harmony with him in the work. We hope the Home Board will assist him all they can, for this is a needy field and has been neglected.

"Please help us with your prayers and what money you can."

PELICAN, La., Feb. 26, 1896.

Dear Brother,—I have received tracts from you, and write to assure you of my profound sympathy and my hearty co-operation with you in your arduous work—a work of more interest to Southern Baptists than any other, in my judgment.

My eyes are blinded with tears now, from reading dear Brother Holt's "experience when missionary among the Indians." O how cruel many of us are to live in luxury in our ceiled or warm houses, with plenty of good food and warm and nice clothing, and criticise and cast suspicion on our poor suffering missionaries, and those of you on whom the burden has been laid to care for them after they are sent out to preach the unsearchable riches of Christ. * * * *

May God abundantly bless you, my dear brother, in your great work. You shall have my humble prayers, and a portion of my money for your work. I will do what I can.

Yours in Christ,

T. D. BUSH,

Sunday-School Colporteur.

The Indian Territory.

Writing from Mannsville, Indian Territory, under date of February 11, 1896, Brother J. M. Green, one of our frontier missionaries, says:

"The whites and the Indians belong to the same churches, and, with very few exceptions, they are on the best of terms. Hence, the whites are wielding a great influence over the Indians. Therefore if the whites can be brought under the influence of the Gospel it will elevate and Christianize the Indian. * * * * *

"But while the missionaries are doing

all in their power—and I do not believe there exists a more self-sacrificing body of missionaries than these poor preachers in the Indian Territory, laboring faithfully and enduring hardships on meagre salaries—yet there are large sections of this country that are not supplied with the Gospel, and the best is very poorly supplied.

"Brethren of the States, you have been contributing for many years to help the Home Mission Board plant the Gospel seed in this Territory, and it has done its work well too; but, brethren, the long-delayed harvest is now fully ripe. Oh, brethren, will you now strengthen the hands of your Home Board by your contributions, so it can reap the fruit of years of toil, or will you now give up the field for others to harvest?"

"Other denominations, seeing the great necessity of haste, are strongly fortifying for the work. Will we give up the field after we have worked so long?"

"Brother Cranfill, after visiting our Association and taking in with his keen eye the whole situation, stated in his paper (The Standard) that the Home Board ought to furnish the General Association of Indian Territory at least \$5,000 a year for this work. Dr. Tichenor would do this if able. Brethren, will you enable him to do it?"

Brother J. S. Geiger, a missionary of the Board at Bronson, Florida, in acknowledging receipt of boxes forwarded to him by Woman's Missionary Society says:

"They came freight prepaid, and I had nothing to do but to go and get them out of the depot. They could not have come at a better time; for as the orange trees were all dead and I was getting a very small salary, I never was more needy. But for their timely aid I don't know what some of us would have done. May the blessings of heaven rest upon them for their great kindness."

RECEIPTS OF THE HOME MISSION BOARD

From February 15th to March 15, 1896.

Alabama.—Mrs. Lida J. Harralson, Montgomery, for Miss Pura Cova, Havana, \$15; Church, Montevallo, Wm. Lyman, Treas., \$10.72; W. C. Bledsoe, Cor. Sec., \$133.12. Total, \$158.84. Previously reported, \$2,500.75. Aggregate since May, \$2,659.59.

Arkansas.—Melrose Baptist ch. of Christ, by J. W. Doty, \$3.25. Total, 3.25.

Previously reported, \$1,185.70. Aggregate since May, \$1,188.95.

District of Columbia.—E Street ch., Washington, F. A. Roderick, Treas., \$27; Kendall Chapel Sunday School, Washington A. P. Rider, Treas., \$10; Wm. F. Holtzman, Washington, \$50; Fifth ch., Washington, Jos. B. Bailey, Treas., \$100; E Street ch., Washington, by F. A. Roderick, Treas., \$12. Total, \$199.

Previously reported, \$325.15. Aggregate since May, \$524.15.

Florida.—Previously reported, \$963.22. Aggregate since May, \$963.22.

Georgia.—Corinth Sunday School, F. R. Collins, Supt., \$3; Missionary So., Fifth ch., Atlanta, Mrs. M. A. Smith, Treas., \$20.93. Total, \$23.93.

Previously reported, \$7,415.38. Aggregate since May, \$7,439.31.

Kentucky.—Mrs. Zelinda Ashton, Flemingsburg, \$2; Ladies' So., Midway, box frontier missionary, \$46; Ladies' So., First ch., Lexington, box frontier missionary, \$175. Total, \$223.

Previously reported, \$5,133.94. Aggregate since May, \$5,356.94.

Louisiana.—Mrs. M. L. Ryland, Bayou Sara, by Dr. Purser, for First ch., New Orleans, \$100; Ladies' So., Arcadia, box frontier missionary, \$12. Total, \$112.

Previously reported, \$816.80. Aggregate since May, \$958.80.

Maryland.—Franklin Square ch., Baltimore, by F. E. Wilson, \$35; Calvary ch., Tousey, Thomas J. Hunter, Treas., \$11.40; Immanuel ch., Baltimore, I. F. Frames, Treas., \$17.90; W. B. H. M. So. of Md., Fuller Memorial ch., Baltimore, German work, \$7; W. B. H. M. So. of Md., Fuller Memorial ch., Baltimore, German work, \$5. Total, \$76.30.

Previously reported, \$5,741.25. Aggregate since May, \$5,817.55.

Missouri.—Previously reported, \$3,194.57. Aggregate since May, \$3,194.57.

Mississippi.—First ch., Meridian, P. H. Gill, Treas., \$16.91; J. D. Knight, Ellisville, \$3.50; Church, Greenville, hv Rev. M. E. Broadus, \$20; H. W. Rockett, Harri-on, 50 cents; Mrs. A. W. Rockett, Harrison, \$1; Rema Rockett, Harrison, 25 cents; Hewlett Rockett, Harrison, 25 cents. Total, \$42.41.

Previously reported, \$1,319.99. Aggregate since May, \$1,362.40.

North Carolina.—J. M. Stoner, Treas., \$6.92; Young Ladies' So., Oxford Female Seminary, box frontier missionary, \$50; Ladies' So., Fernhill ch., Baltimore, box frontier missionary, \$27.56. Total, \$84.48.

Previously reported, \$2,351.40. Aggregate since May, \$2,435.88.

South Carolina.—First ch., Greenville, W. C. Burton, Ass't Treas., \$12.68; Green Street ch.,

Spartanburg, E. D. Gentry, Treas., \$7.50; Blackwell ch., W. A. Giles, Treas., Cuban missions, \$7.62; Willow Swamp ch., Orangeburg Ass'n, \$2.29; Springfield ch., Edisto Ass'n, J. B. Smith, clerk, \$2; Welton ch., J. B. Meadows, Treas., \$4.07; Sunday School, Blackwell, J. L. Johnson, Treas., \$5; C. C. Vaughan, Santuc, \$1.90; C. C. Young, Clinton, \$3.05; Four Holes ch., by T. E. Rickenbacker, \$5; First ch., Gaffney, Miss Lila Budd, Treas., \$2.54; Antioch ch., by Donald Davis, \$1.70; Richland Springs ch., Ridge Ass'n, H. L. Rodgers, Treas., \$2.35; Abner's Creek ch., by Rev. L. C. Ezell \$3; Antioch ch., by Rev. L. C. Ezell, \$1.20; Young Cadets, Pendleton Street ch., Greenville for Rev. C. A. DeLouch, \$4; Central Committee, W. M. So., Mrs. John Stout, Cor. Sec., \$15.16; Bishopville ch., by C. S. James, \$2.05; Bishopville Sunday School, by C. S. James, \$3.09; Wellford ch., by J. Wesley Jones, \$5.25; Church, Sumter, by Miss Fannie Haynesworth, \$7.41; Beulah ch., Fairheld Ass'n, J. E. McKinnon, \$1.37; Reedy Branch ch., Barnwell Ass'n, by Rev. T. P. Lide, \$1.90; Long Branch ch., Barnwell Ass'n, by Rev. T. P. Lide, \$1.54; Seven Pines ch., Barnwell Ass'n, by Rev. T. P. Lide, \$2.17; Graham ch., Denmark, Rev. Wm. Haynesworth, \$6.25; Graham Sunday School, Denmark, Rev. Wm. Haynesworth, \$2; Brunson ch., Rev. Wm. Haynesworth, \$1.30; Bethel ch., Reedy River Ass'n, J. W. Blanton, \$1.15; Cross Hill ch., Reedy River Ass'n, J. W. Blanton, \$1.45; Enoree ch., Reedy River Ass'n, J. W. Blanton, \$1.05; Prosperity ch., Reedy River Ass'n, J. W. Blanton, \$1.15; Barnwell ch., W. E. Edenfield, Treas., \$9.45; Montmorenci ch., Aiken Ass'n, W. H. Kneece, \$2.15; China Spring ch., Aiken Ass'n, W. H. Kneece, \$1; Shiloh ch., W. H. Kneece, \$1.90; Talatha ch., W. H. Kneece, \$2; W. F. Cox, Treas. Executive Board, \$70.46. Total, \$207.15.

Previously reported, \$2,798.32. Aggregate since May, \$3,005.47.

Tennessee.—Enon ch., Holston Ass'n, T. J. Peoples, missionary agent, \$2.40; W. M. Woodcock, Treas., \$78.63; Ladies' So., Sevierville, box frontier missionary, \$16.25; Ladies' So., Murfreesboro, box frontier missionary (additional), \$10. Total, \$107.28.

Previously reported, \$4,532.42. Aggregate since May, \$4,639.70.

Texas.—W. M. So., Abilene, Mrs. Wm. Young, Treas., \$6.90; Pleasanton ch., A. G. Martin, clerk, \$15. Total, \$21.90.

Previously reported, \$2,292.96. Aggregate since May, \$2,314.86.

Virginia.—Norvell Ryland, Treas., \$250; Ladies' So., Elon ch., Appomattox Ass'n, box frontier missionary, \$20; Ladies' So., Luray, box frontier missionary, \$31; Ladies' So., Staunton ch., box frontier missionary, \$22.50. Total, \$323.50.

Previously reported, \$6,857.02. Aggregate since May, \$7,180.52.

Miscellaneous.—Miss Betty Kinsey, Paxton, Ind., Books, \$3; Rev. E. Otto, Jeannette, Penn., \$5. Total, \$8.

Previously reported, \$84.85. Aggregate since May, \$92.85.

Grand total, \$1,621.04. Previously reported, \$47,513.72. Aggregate since May, \$49,134.76.

Woman's Missionary Union,

AUXILIARY TO S. B. C.

MOTTO: "GO FORWARD."

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✉ Editorial communications to this department should be addressed to Miss ALICE ARMSTRONG, 1423 McCulloh street, Baltimore, Md. Orders for literature, which must be accompanied with money, stamps, postal notes or orders, should be sent to Maryland Baptist Mission Rooms, 9 W. Lexington St., Baltimore, Md.

MISSION-CARD TOPIC FOR APRIL, 1896.

CUBA.—“They were not able to withstand the wisdom and the spirit by which He spake.” Missionaries, 24; churches and stations, 5; membership, 2,698; baptisms, 118; Sunday-schools, 7; pupils and teachers, 1,000.

STUDY TOPICS.—*Remarkable Providences. Red Cross work. Need of schools, hospitals, cemeteries. Regions beyond. Effects of war. Advantage gained by liberal aid in time of need. Native workers.*

PROGRAM FOR APRIL, 1896.

SUBJECT—CUBA.

“Man's extremity is God's opportunity.”

1. Opening Service of Praise for God's power. Psalms 29: 1-4; Revelation 15: 3; Job 37: 1-5.

2. Hymn—“O God, our help in ages past.”

3. Prayer for Cuba.

4. Bible Lesson on the Isles.—Isaiah 24: 15; Psalm 72: 8-10; Isaiah 42: 4, 12; Psalm 97: 1; Jeremiah 31: 10; Ezekiel 27: 35; Isaiah 51: 5; Isaiah 60: 8, 9.

5. Item—Mr. Dias writes: “Please pray for us. We have more than we can attend, but the Lord will direct us.”

6. Hymn—“Savior, visit Thy plantation.”

7. Leaflet—“Work and Workers in Cuba,” by Rev. J. V. Cova. (Let the short biographies of the workers be read by as many different people.)

8. Silent prayer, followed by sentence prayers for the missionaries, hospitals and schools.

9. Roll-call, each one selecting the name of a Cuban worker to pray for during April.

10. Reports from Secretary and Treasurer. Call for returns from Week of Self-denial.

11. "Red Cross" work in Cuba.

12. Closing Hymn.

Monthly Missionary Literature.

FOR CHURCH CONCERTS AND MISSION SOCIETIES.—With Cuba for the topic this month, Rev. J. V. Cova, a native Cuban, and missionary of the Home Board, has written the monthly leaflet entitled "Work and Workers in Cuba" (price, 3 cents). Having been in the United States for a while, he has a very good knowledge of English, in which he gives a view of the work, and the need for it, from the native standpoint. The short histories of the other native workers are of interest to us, and will give point to our prayers in their behalf. If ever the work in Cuba needed prayers and care, it needs them now, in the stress of war and its train of horrors.

FOR YOUNG PEOPLE'S SOCIETIES AND BANDS.—*The Young People's Leader* and *Kind Words* supply missionary helps, with Cuba for their topic. If Sunday-schools would keep their young people in touch with "existing organizations," as is thought wise to do, the weekly visits of these papers, containing information about the work of "existing organizations," *i. e.* the Mission Boards of the Southern Baptist Convention these papers will better facilitate this end than other publications which cannot, in the nature of things, furnish this information. Prices, 75 cents and 50 cents, respectively. Baptist Sunday-School Board, Nashville, Tenn.

Quarterly mission literature, *i. e.*, three programs, a mission card and three leaflets—price, 8 cents. Annual subscription price, 30 cents. Maryland Baptist Mission Rooms, 9 W. Lexington street, Baltimore.

MISS JOERG, of Cuba, whose visit to the States will be remembered by many with

pleasure, writes of the present condition of things in the island:

"Business is almost paralyzed; times are very hard, and will be worse. It is very difficult to meet all demands and keep up with financial obligations. Most people in the church are poorer than we are, and we find it impossible to do what we wish, even with the greatest economy. I think, although you are absent your prayers and those of other Christians must be affecting us here. We have had all summer unusually large congregations. A much more respectable class attends now. Since May ten have been added to the church."

Spain and Cuba.

[Adapted to THE JOURNAL.]

In her relation to Cuba Spain has adhered to the old—and once universal—conception of the relation of a colony to the mother country. She has not learned from the loss of her continental empire in Central and South America the lesson England learned from her loss of her thirteen North American colonies—the lesson that a nation may not fairly expect to derive direct profit from a colonial empire. So well has England learned her lesson that she now grants the right of self-government to every colony that desires it—even to the extent of permitting them, as in Canada and Australia, to levy tariff taxes on imported English merchandise. She prefers this seemingly empty sovereignty, finding her profit in the good-will of the colonies, which pans out a substantial preference for English goods. The result is that the colonies cling to the mother country, and a strong movement is in progress among them to strengthen the ties that unite them with her.

Spain's policy toward Cuba has been just the opposite of this—a policy of sucking the orange dry. The Cubans have not been allowed to manage their own affairs. Local self-government is

not conceded. The administration—civil, judicial, executive—is wholly Spanish. The offices are filled by imported Spaniards, from the highest to the lowest. The postal, customs, internal tax, police, military and all other departments are the spoil of the favorites of the politicians at Madrid. Salaries are big, but Cubans get none of them. They all go to Spaniards, who, being dependent upon persons at Madrid and independent of Cuban sentiment, consult local views and needs to the smallest possible extent. The governing class, in a word, is alien in origin and interest and utterly lacking in sympathy. Their disposition is to get as much money as possible out of the Cubans, in the shortest possible time, and then return to Spain to spend it.

What Manner of Christians Cubans Are.

The apostolic simplicity and consecration which characterizes the teachings and the lives of the great body of believers there is a grand element of power. The Gospel, which is the power of God unto salvation, is the burden of all their preaching. The people need to be taught its plainest truths; and hence Christ, the perfect and all-sufficient Savior, is the theme of those who preach. These men, all native Cubans, having themselves been brought up out of the horrible pit, know how to sympathize with their fellow-countrymen who are the victims of the same ignorance of spiritual things. Such exhibitions of apostolic spirit gives to its possessors power over the hearts of men. It is this that is winning Cuba to the faith once delivered to the saints.

In this revival of primitive zeal and love lies the assurance that this work will, under the Divine blessing and the Divine guidance, go forward until the daily prayer of the Church will be answered, and the whole island become an altar from which the incense of spiritual offerings shall rise to the throne of God and the Lamb. I. T. TICHENOR, D. D.

Why Baptists Should Pray for Cuba.

When we remember how God gave in a peculiar manner this Island to Southern Baptists, and how we united in thanksgiving and praise to Him for the conversion and labors of Alberto Diaz, we must also remember that the household of faith he established in Cuba has need now of our prayers to God, that He will be very present with them. Let who will wage war for temporal power and possessions; the children of the King in this little Island will fight the good fight of faith. May He who is able to keep us from falling be with His servant, Diaz, whose childlike acceptance of God's Word and obedience to His will so charmed and stimulated us. May he greatly glorify God, and be enabled, in these times of wars and rumors of wars, to shine for Jesus like a bright star in a cloudy sky. Let prayers be made continually for him and all Christian workers in Cuba.

Christmas Offering to China.

Report from Foreign Mission Board shows the total amounts received from the various States for the Christmas Offering to March 9th to be as follows:

Alabama, \$9.17; Arkansas, \$64.84; Georgia, \$96.47; Kentucky, \$23.79; Louisiana, \$51.97; Maryland, \$228.93; Mississippi, \$1; Missouri, \$441.25; North Carolina, \$11.97; South Carolina, \$894.91; Tennessee, \$230.67; Texas, \$3.40; Virginia, \$5.44. Grand total, \$2,063.81.

The above is but a partial report, but is the amount received by Foreign Board to March 9th. It is earnestly requested that full returns shall be made at the earliest possible convenience, that the May JOURNAL may give a complete report of work accomplished by the Christmas effort.

ANNIE W. ARMSTRONG.

Frontier Boxes.

From the following W. M. U. Societies boxes of supplies, valued as below, have been reported as sent to home missionaries since February 10th: Young Ladies' Society, Oxford Female Seminary, Oxford, N. C., \$50; Fernhill Church, Biltmore, N. C., \$27.56; Elon Church, Appomattox Association, Va., \$20; Midway, Ky., \$46; First Church, Lexington, Ky., \$175; Luray, Va., \$31; Fuller Memorial Church, Baltimore, Md. (contribution to German work), \$7; Arcadia, La., \$42; Staunton Church Va., \$22.50; Fuller Memorial Church, Baltimore, Md. (contribution to German work), \$5; Sevierville, Tenn., \$16.25; Murfreesboro, Tenn. (additional), \$10. Total, \$452.31. Previously reported, \$18,995.65. Total, \$19,447.96.

ANNIE W. ARMSTRONG.

W. M. U. Annual Meeting at Chattanooga.

While the echoes of the meeting at Washington seem still in our ears, in a little more than a month the annual session of the Convention and Woman's Missionary Union will be held in Chattanooga. The question, "How shall this coming together of workers interested in missions be made of the most profit for the expenditure of time and money required in coming?" is a most important one.

According to custom, the Executive Committee, W. M. U., has been actively engaged in formulating a program as a guide for the meetings. In order that all may understand just how the program is built, with the earnest desire to suit the wishes and needs of all, as far as may be learned, we would like to state its manner of doing. Prior to any general plan, the Corresponding Secretary, Miss Annie Armstrong, wrote to every vice-president of the Union, numbering sixteen. These officers have been elected by their States as their representatives on the Executive

Committee. Each one was asked to criticize the previous program, making any suggestions of change deemed desirable. The Central Committees were also written to for suggestions as to names of prominent workers, with the topics which their work would make most familiar and most helpful. These suggestions (many had no changes to propose) from so many sources, with those of the President in addition, were carefully collated and weighed by the committee. In some instances suggestions from different sections were entirely opposite. "Do this," and "Be sure not to do this," referring to the same thing, are somewhat difficult directions to follow. In such cases we had to decide the matter according to our own best judgment. Other unconflicting suggestions were incorporated into the general arrangements as far as it was possible to do so.

There seemed to be a general desire for longer time for discussion, and yet there was call for a longer time for speeches. The more general request had to be heeded, with shortened time for speeches allowing the more extended discussion. From present arrangements it would seem that one-half of the time of the sessions will be open to discussion. Up to date (March 15th) the selected speakers to lead the discussion are nearly all different from those invited on previous occasions, representing almost every State. As the printed program, with the subjects announced, will be in the hands of every delegate, each one can prepare herself to give her best thought, based on her successes or her needs, in the open discussions. There will be also time given on the program for new business, should other than the appointed topics be desired. Boiled-down, well-digested thought which can be had only by careful preparation, will thus be secured, giving real help to many and saving the time of all.

If there is a better way of making a program which shall try to cover general

wishes and needs, its suggestion would be most kindly received by those whose duties have been in this line. The ideal program has not yet been attained, but another honest effort has been made to reach after it.

As far as the arrangements at Chattanooga can make a successful meeting, we are assured by the most cordial letters, with their systematic, business-like preparations already making, that nothing will be lacking. Every delegate in attendance, thinking her best and praying in the spirit, with every member at home sending up special petitions for those who have been privileged to go, will make an ideal meeting, which can well dispense with an ideal program.

ALICE ARMSTRONG.

The Chinese in America.

In the leaflet written by Dr. Rowland, entitled "The Relation of Home Missions to the World's Evangelization," he says: "It deserves to be said that, in our country, Home Mission work has a direct and immediate bearing upon the foreign work. Our people are heterogeneous. We have representatives upon our soil of many nations and races. Scattered through all of our great cities there are thousands of Chinamen who come under the direct charge of the Home Boards. Not a few of these have already been won to Christ, and have gone back to their own country bearing with them the blessings of the Gospel."

Concerning the efforts that have been made to evangelize these Chinamen, a few facts gathered may be interesting. The Rev. C. H. Hobart, in an article on "Work for the Chinese" in the January *Home Mission Monthly*, says: "Christian effort in behalf of the Chinese in America dates from the year 1854, when work was begun among them in San Francisco. Comparatively little was done for them, however, till the seventies, when permanent work was begun

in several towns of the Coast, notably in Portland, Oregon, and Oakland, California. Of all the nations the Chinese is, perhaps, the most conservative. New ideas are not readily adopted. Old paths are followed, old methods pursued and the old religion considered good enough. Work among the Chinese, therefore, whether in Asia or America, is at best slow and laborious. Careful examination, however, indicates as satisfactory results in our own country, in proportion to the money and effort expended, as in China. * * * The definite result of work among this people on the Pacific Coast during the past years is full of practical encouragement. In 1892 there were reported by Dr. Hartwell 334 Christian Chinese in the various missions since the beginning of the work. From the year 1888 to the year 1894 there were reported a total of 219 conversions, or an average of thirty-one per year. In the genuineness of these conversions there is every reason to have faith. * * * Their contributions in the year 1893 aggregated over \$2,000. Thirty-five resident members of the Chinese Church in San Francisco contributed during this year (1895) \$600 to Christian work."

During the past twenty years and more, not only has mission work been done on the Pacific Coast among these Chinese, but, as they have made their way eastward and southward, stopping in different cities and towns, Christian men and women have recognized their opportunity and have opened schools and missions for them where they have been welcomed and have been taught, not only the language of the people among whom they come as strangers, but also the name of Jesus, the only true God through whom alone they can obtain salvation. In 1892 the Chinese Sabbath School Association published carefully compiled "Statistics of the Chinese Churches, Missions, Schools and Institutions of North America," from which we gather the following:

Number of schools and missions in America	271
Number of institutions and Associations	10
Number of Chinese churches	10
Number of adult Chinese regularly under Christian instruction in schools established one year or more.....	6,229
Total number of Christian Chinese in America.....	1,931
Per cent. of regular attendants in schools, established one year or more, that have become Christians	34
Number of denominations represented.....	11
Number of schools under Baptist denomination.....	69
Number of schools within limits of S. B. C.....	22
Number of scholars in these schools	398
Number of Christians in these schools	76
Number of Baptist C. S. S. within limits of S. B. C.	9
Number of scholars in these schools	116
Number of Christians in these schools	14

As no work carried on in the name of Christ can be correctly estimated by *statistics*, the same is true here. Good seed has been sown and will bear fruit in God's own time. Enough of the results are permitted to be seen to encourage the workers to continue their efforts, even though the discouragements are many. When Mrs. Graves was with us she told us that their best and most reliable native preachers were those who were converted in America or Australia. An Episcopal missionary from Southern China in an address to teachers, said: "Go on with the work. Do not give it up. You do not know the good you are doing. Even though the men may not be *converted*, they carry the name of Jesus home with them, and through friendly influence many villages are opened to the missionary, who otherwise would not be permitted to enter." Just here let it be mentioned that our S. B. C. missionaries in Central and Northern China do not come in contact with the returned Christianized Chinamen.

Dr. Hartwell when Superintendent of Chinese Missions on the Pacific Coast stated that "with the rarest exceptions all the Chinese in America are from the Canton (Southern) Province." Thus the influence of Sunday School work in America is only felt in that province. But the work is not small, for this section has a population of 20,000,000.

In this Chinese work home and foreign missionaries work together, one supplementing the other. The work done here at home is cheaper, as very little of the expense comes upon either of the Boards, but is borne by churches and individuals, and in some cases by the Chinese themselves. Hundreds of Christians find their interest in missions increased by personal effort to give the Gospel to these heathen here among us. Is it not time that more thought should be given to this, our God-given opportunity, and more effort be made to seek out and win these people for Christ? A. E. C.

NOTE.—Further information about this work may be had by writing to A. E. C., 235 W. Biddle street, Baltimore, Md.

Miss Buhlmaier's History.

"Bless the Lord, O my soul, and forget not all his benefits!" Surely no one has greater reason thus to praise the Lord, for in looking back over my life I can plainly see God's hand leading, and His Spirit guiding all things. Coming to this country when only a little over nine years of age, try as we would, everything seemed to go against us, and seeing this, I went out to work, to help along a little. Now this was all right; but how about an education? Well, I had to pick it up—here a little and there a little. The greatest help later on was to have the children in the family I was living with repeat their lessons to me; so while helping them they helped me.

My parents being Lutheran, of course I was brought up in the same faith, and confirmed in the spring of 1873. This

aroused in me a deep sense of responsibility. I therefore resolved to lead a very careful life. Now, while good resolutions are void, yet "the Lord looketh on the heart," and "not willing that any should perish, but that all should come to repentance." He brought it about to bring us into contact with some of His own regenerated children, who at once took great interest in our souls' salvation, showing us the necessity of being born again. After struggling hard against self, sin, and Satan, I found peace in believing, and was baptized in October, 1873. Oh, the joy that filled my heart! I felt as though I must shout it out what Jesus had done for me?

The same dear old brother that led me to the Savior also led me to work for my Master, and urged me to go from house to house, trying to win souls for Christ. And the Lord blessed my feeble efforts. Some years of great blessing to my soul followed, but after that days and years came of which it must be said "I have no pleasure in them." While I took pleasure in the service of God's house, I could not engage in active work for Him, circumstances preventing.

Thus about fifteen years passed by, and in all that time I never felt really content; for, as from the time of my conversion, my heart's desire always was to work for my Lord. All missionary talks, sermons, or hymns to which I listened made me feel very uncomfortable, till finally I tried to persuade myself to believe that, somehow, I did not grasp the opportunity when given me, and therefore concluded to take things as they are, making the most of them, and to do whatever my hands would find.

At this time God led me to become acquainted with a lady who felt drawn towards me, and opened her heart to me. I soon found that while she had everything her heart could wish, "the one thing needful" she had not. I humbly endeavored to point her to Jesus as the one "all sufficient," "the Way, the Truth, the Life." God opened her heart, and the seed sprung up, bearing the blessed fruit of repentance. Now, after both husband and wife were converted, they could not, as before, get along without hearing the Word of God preached; so, on going to the country in Maryland for the summer (which is very remarkable, for people of New York and vicinity generally go North or West), they stopped over in Baltimore to inquire into the best way of making it possible now and then to attend church

(for in the place where they went there was no German church). They became acquainted with the pastor's family here in Baltimore; and so it happened that in their private talks when my name was mentioned, Brother Ritzmann immediately was impressed with the thought that the Lord had used this means to point him to a person he had long been looking for to be a missionary among the Germans in Baltimore.

About a year previous to this my pastor in Brooklyn preached a very powerful missionary sermon, and the hymn sung—

"Hark! The voice of Jesus crying,
Who will go and work to-day?"

came home to me with great force, awakening all the feelings anew which I had so long been trying to keep down. I was miserable, but spoke to no one about it.

"God works in mysterious ways
His wonders to perform!"

Thus it was. So when letters from Baltimore reached me, asking whether I'd be willing to go if the Lord called me to this work, I was compelled to say: "This is the Lord's doing; it is marvelous in our eyes."

Considering this question on my knees before God, it seemed to me like a struggle for life, equal to the experience at my conversion; but thanks be to God, who helped me gain the victory over all doubts and hesitations—saying: "Yes, here am I; send me; send me!" Strange to say, the moment I gave myself up to the Lord, willing to go or stay, as He would direct, my heart was at ease—fully satisfied.

And now I am here, *feeling assured it was God that sent me*; and I know that He has a work for me here among the Germans. It gives one great pleasure, and fills my heart with gratitude to my Master, to be counted worthy to labor together with Christ for the salvation of souls. And when the thought comes as it does, "Who is sufficient for these things?" the answer comes, "Our sufficiency is of God." "I can do all things through Christ, which strengtheneth me."

Should this be the means to encourage anyone who is struggling along the same way I did to fully consecrate herself to the service of God, leaving it to the "All-Wise," the "All-Wonderful," as to the "How," "Where," and "When," then surely the time in writing down this brief biography is not lost.

Yours in the work,

MARIE BUHLMAIER,
Miss'y of the Home Board to the Ger'ns.

Band Department.

A Baker's Dozen.

[Facts about Cuba, to be read by different members of the Band.]

1. Cuba is only 130 miles south of Florida.

2. It is 730 miles long, and eighty miles broad.

3. 1,500,000 people live in Cuba.

4. This Island was discovered by Columbus, October 28, 1492.

5. Since that time Cuba has been ruled by Spain.

6. The Cubans do not like to be governed by Spain, and are now at war to gain their freedom.

7. The people are Roman Catholics.

8. In 1886 our missionary, Diaz, began to preach to them.

9. We now have twenty-four missionaries.

10. There are now 2,698 Baptists in Cuba.

11. There are 1,000 teachers and scholars in Baptist Sunday-schools.

12. Mr. Diaz is a doctor-preacher, and has a hospital for women and children.

13. Havana is the capital of Cuba, and there we have a beautiful Baptist church.

The Children's Responsive Bible Reading.

LEADER—Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven

RESPONSE—They that seek me early shall find me.

LEADER—Remember now thy Creator in the days of thy youth.

RESPONSE—It is good for a man that he bear the yoke in his youth.

LEADER—That our sons may be as plants grown up in their youth.

RESPONSE—That our daughters may be as corner-stones polished after the similitude of a palace.

LEADER—I write unto you, little chil-

dren, because ye have known the Father.

RESPONSE—And Jesus called a little child unto him and set him in the midst, and said, Except ye become as little children, ye shall not enter into the kingdom of heaven.

LEADER—The child Samuel ministered unto the Lord.

RESPONSE—And the Lord came and called, "Samuel, Samuel." Then Samuel answered, "Speak, for thy servant heareth."

LEADER—When Goliath saw David, he disdained him, for he was but a youth.

RESPONSE—But David said to Goliath, I come to thee in the name of the Lord of hosts, the God of the armies of Israel.

LEADER—And Solomon said, I am but a little child, and thy servant is in the midst of a great people.

RESPONSE—But God said unto him, I have given thee a wise and an understanding heart.

LEADER—And the Syrians had brought away captive out of the land of Israel a little maid, and she waited on Naaman's wife.

RESPONSE—And she said unto her mistress, Would God my lord were with the prophet that is in Samaria, for he would recover him from his leprosy.

LEADER—Josiah was eight years old when he began to reign.

RESPONSE—While he was yet young, he began to seek after the God of David his father, and in the twelfth year he began to purge Judah and Jerusalem from the high places and the groves.

LEADER—And the child Jesus grew, and waxed strong in spirit, filled with wisdom, and the grace of God was upon him.

RESPONSE—And he said unto them * * Wist ye not that I must be about my Father's business?

LEADER—And he went down with them and came to Nazareth, and was subject unto them.

RESPONSE—And Jesus increased in wisdom and stature, and in favor with God and man.

LEADER—Continue thou in the things which thou hast learned.

RESPONSE—That from a child thou hast known the Holy Scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus

LEADER—My son, give Me thy heart.

RESPONSE—And the peace of God which

passeth understanding shall keep your hearts and minds through Christ Jesus.

Beware of Ointments for Catarrh that Contain Mercury.

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do it ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free. Sold by druggists, price 75c. per bottle.



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MAY 8-14, 1896.

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1st. Interest in this body is on the constant increase.

2d. It is so central. It is near by to all sections. The rates are so low and distance by the short lines so short that the fare is small.

3d. Chattanooga is such a beautiful place, and so high, and the mountains so close—and this is the most beautiful time of the year to visit it. Lookout Mountain is close by, and so easy of access. Chickamauga National Park and Government Reservation is of national interest, and is easily accessible.

4th. The Memphis and Charleston Railroad is the direct line, and the only one without change of cars between Memphis and Chattanooga, and sells tickets at half-rate, and accepts business at this rate. Special trains will be run, and parties can return at their convenience, using its short line and regular trains and sleepers through without change, without the necessity of any special arrangement. No lay-overs are permitted at Memphis, and close connections are ensured.

5th. Memphis is the natural gateway to Chattanooga, and the Memphis and Charleston Railroad is the natural route from Memphis to Chattanooga. It has carried the bulk of the business in every movement of the Southern Baptists, and will do so again.

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Leaves Chattanooga,	6:15 P. M.	7:00 A. M.
Arrives Memphis,	5:30 A. M.	6:10 P. M.

For any information, address

C. A. DESAUSSURE, G. P. A., Memphis, Tenn.

M. H. BONE, W. P. A., Dallas, Texas.

J. M. SUTTON, D. P. A., Chattanooga, Tenn.

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